

## SAINT ANTHONY OF EGYPT

C. 250—356.

**H**ERMITS, if they occur to the modern mind at all, do so, presumably, in the guise of mild old monks, living, no one quite knows how, in mossy caves, equipped with a knowledge of simples and the stars. A dog, an hour-glass, an enormous hat, lend sometimes a touch of quaint and blameless humour to the romantic scene. Such is the picture which Chateaubriand or Wordsworth paints. Far nearer to the truth are those still conventional prints of the seventeenth or of the eighteenth century, showing a fiercer generation, oak-men, gnarled and knotted, hard as the desert stones they live among, clothed only in skins or cactus-coats. And the fantastic note is there. You see them chained and loaded with huge weights: peeping from tombs: hanging in tubs: perched, like storks, on slender pillars: above all, haunted by goblins of the most attractive sort.

I would like to ask what this strange race of men once stood for, appearing, scores of thousands strong, in the middle of our fourth Christian century, swarming by Nile and by Euphrates, populating the caverns of Palestine and Syria, and at last invading Europe. Why did they appear? Into what did they vanish, or develop? Were they, so to speak, but a passing paroxysm of the human spirit? or are we to-day in any sense their heirs? and is the world different, now, for worse or better, because they, long ago, were in it?

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And Moses said unto Joshua: Fight with Amalek. To-morrow I will stand on the top of the hill with the Rod of God in my hand.

Exodus xviii. 9.

Christ said: Pray without ceasing. And the history of Christians shows that whatever else they did they have always prayed. An un-praying Church has never been seen or known. But there have always been men and women who have made explicit prayer a marked and special part of their life, and have deliberately tried to remove what hampered it. In the earliest days of Christianity, such people did not

separate themselves, however, from their homes. A bright air of happy holiness breathed through the first century—holiness was at least understood, even when not practised. The Early Church was in no sense all Saints: but no one was astonished at the triumphs of the Spirit. Worship was easy. But, as Christianity spread, and absorbed the masses, the level of holiness naturally sank. There were mixed marriages; brothers might be pagan, whose sisters were Catholics; there were Christians in high government or municipal positions, skilled in compromise and reticence, obliged to consider the feelings of others, and their own careers; there were enough to say they must not be behind the fashion of the times; there were those proud to take the lead in worldliness; Christians fought, at times, for their own great offices, and the pagan Praetextatus was jestingly to say he would at once become a Christian if St. Jerome would promise him he should be made Pope.

When, upon this gathering impetus to worldliness, a persecution like that of Decius, about 250, scattered the Egyptian Christians into the deserts, there were not a few who found this enforced emancipation from society grow so sweet, that they prolonged their exile, or at least loved to live outside great towns, not in them; apart too, from their families, when these once more were swept away in the bad old current. These men and women formed, however, no organized groups, and their exodus cannot be called a movement, nor a general force, acting on their period or the future.

This was when St. Anthony was born. He was an Egyptian, and at eighteen or twenty inherited his parents' not inconsiderable wealth. As for St. Francis in a later age, Christ's words, Go, sell all that thou possessest, struck home to him. He made over his 300 acres of lucrative Egyptian soil to the poor of his own village; and again, thrilled by the injunction to take no heed for the morrow, gave away his moneys and retired to the outlying territory, where he might meet with like-minded men and study eternal things. The impressionable boy, knowing his temperament to be all of moods, attached himself as disciple to an experienced old man, and thus weathered the reactions of melancholy and discouragement, and the feverish ambitions, and the rebellions, proper to his age.

For fifteen years he lived a life of study and austerity among

the great Egyptian tombs. At last he felt even this discipline insufficient. He found a dismantled fort on the banks of the Nile, destined to become the monastery of Pispir; to-day, Der el Memen: and though the ruins were horrible with serpents, he remained unharmed, blocking his door, and receiving every six months a load of bread, which, with a few dates, was his food during some twenty years, a fact well vouched for and not hard to parallel. At the end of this time his friends, who periodically visited him, found him hale and hearty.

He had, however, become a magnet for the solitaries, who trooped from near and far to consult him, and formed, at last, a colony around him. He finally left his seclusion and organized, to some extent, these crowds: and even, when persecution broke out afresh, went with several friends to help the Alexandrian Christians, visiting their prisons, and the Sudan mines where they were kept at labour, defying the pagan authority with much *aplomb*; yet, such was the chaotic administration of that distracted province, he was never himself arrested. Perhaps his reputation already made it not worth the risk. After five or six years of relatively external and active life, he ascended the Nile in search of greater solitude, and crossed the desert to a mountain ridge confronting the Red Sea. Here his monastery, Der Mar Antonios, is still surviving.

He established himself upon this mountain, and softened, it would seem, his austerity somewhat, since he cultivated enough ground near his cell to supply him with his minimum of food. Moreover his external activity was considerable and regular. Not only the monks pilgrimaged to him, carrying water for the way on camels, but he descended periodically to visit and preserve in due order the monks of the lower desert, who had assembled there in thousands. But the links which bound them to one another were of the loosest. There were no specific vows, and individual tendencies had the freest scope. It is true that in the inner Nitrian desert called The Cells, where this type of monachism is seen in its perfection, the life was purely eremitical. Outside they lived by twos, threes, or even more. On Sundays they met for common worship in an enormous church. Anthony's influence radiated far, however, beyond the monastery of Pispir, and even beyond Egypt. At Tabennisi, near Denderah, St. Pachomius in-

augured in 318 a new style of monachism, highly centralized, with Superior General, visitations, chapters and the like, and with organized work as an integral part of its system: gardening, carpentry, iron-work, basket-making, dyeing, tanning, cobbling, caligraphy, and the like, had each their special department and staff. He set a moderately high level of life, obligatory, upon all, but which each might surpass if he so felt able.

Meanwhile St. Hilarion who had visited Anthony about 310, inaugurated monachism in Palestine; and Mar Agwin, in 325, in Mesopotamia and Syria. This was where, owing to local tradition and instinct, the more fantastic forms of asceticism developed, such as violent bodily penances, rarely read of in Antonian literature: chained Saints, tub-Saints, pillar-Saints; Saints who never sat down, or never turned to this point or that of the compass.<sup>1</sup>

St. Anthony died after forty-five years upon his Red Sea ridge, aged one hundred and five, his sight and hearing unimpaired, and all his teeth sound in his head. St. Athanasius, who loved him, and perhaps felt himself something of a Joshua beside this Moses, wrote his life, an event of very far-reaching consequences.

For the moment, I would say that Anthony is a perfectly "alive" and strongly featured personality. We feel in touch with Anthony: we visualize him more easily than his contemporary Emperors, or than many a medieval King or all-but modern statesman.

Had I to circumscribe, in a word, that characteristic of Anthony which seems the most impressive, I should say *dignity*. Dignity is theirs who are strong and gentle. It fails in the sturdy hustler: in the bully, the muscular lazy lout or professional strong man; in those tornado-folk who carry all before them, and do a day's business so as to leave a six weeks' task of clearing up to their subordinates. It fails too in the merely sympathetic, the cozener or cajoler, the

<sup>1</sup> The "pillars" of saints like the North-Syrian Simeon were partly derived from pillar-tombs, like the Harpy-tomb in the British Museum, which has probably been inhabited by a Christian hermit; and partly from the pre-Christian practice, familiar to readers of Lucian's *De Dea Syria*, according to which priests of a certain Eastern cult stood sleepless for seven days, giving oracles and receiving alms. The saints' pillars were solid structures, fenced at the top, with room for, in St. Simeon's case, three persons, and probably invisible outside the monastery. These saints had considerable influence in the philosophical disputes and even in the politics of their times.



"delightful creatures" who expect to get their way because you are to succumb to them. It fails, again, in the prim; the pattern of propriety; the correct person whose position in the world is certainly assured, because he has behind and around him the enormous mass of the expected, of comfortable custom; who does not shock nor challenge. Pomposity may be there; a smug sufficiency; but not dignity. You may have found a personage, but in none of these cases, true Personality. It was by force of Personality, you feel, that Anthony was conqueror: which caused him instantly to be singled out, unknown before, among the flocking monks; which enthralled thousands not into admiration only, nor homage, but positive, chosen, difficult thought and action; which caused his portrait to be everywhere in Rome, he yet alive: and *altered lives* throughout an Empire of different races and instincts, and throughout centuries as yet unfinished. And this man fled publicity; and yet sought no mystic halo; lurked within no cocoon of myth; denied himself *complete* invisibility, like the unseen Persian King's, almighty in his solitude. Anthony, when he did appear, mixed with his monks in absolute simplicity. He gave himself no "airs." A dignity which requires a prop, is no dignity at all. A teacher who fears to recognize he was mistaken; a professor who pretends, rather than acknowledge ignorance; a demonstrator who "fakes" experiments sooner than risk an unsuccess—these are the weaklings, unsure men, undignified in the process of their fraud, and heading for the supreme humiliation of being found out. For men's eyes are sharp, and those, not least, of the uninstructed, the simple folk, the "layman." Someone is bound to cry out that the Emperor has no clothes on; and the world laughs, and the great Pretence collapses. Anthony then was strong, and had the simplicity of his strength. He has nothing to fear from his generation or our own.

With this, as I said, went gentleness. Not softness. Giants are often soft; and many a stalwart lad has nothing of a constitution. The monks, in their chronicles, are habitually called athletes, and their doings described in terms taken from the wrestling-ring. Yet just as Anthony's gravity was not morose, nor his austerity, gloom, so his robust training was never brutal, nonchalant, or clumsy. There is indeed a tolerance, better, a tenderness, in the anecdotes which cluster

round him ; a delicate understanding of human nature, which proves that his heart was great, not only to endure, but to embrace ; his virility, not rigidity : his other-worldly ardour, not incompatible with an adaptable method well in place in any man of affairs ; a graciousness, intolerable in the second-rate or snob, but to be looked for in a right splendid "gentleman," as we still can say, who has no need, as no taste, to condescend, but respects those from whom he rightly claims respect ; and a loyal affection, in fact, a warmth of love justly to be sought in one who names himself Christ's follower.

Altogether, St. Anthony recalls the colossal figures of the Patriarchs : the grave beauty of an Abraham, father of God's folk ; Moses, holding up hands in prayer above the battling Israel ; eagle-eyed prophets, and psalmists strong to praise, proclaim and worship. And all alike are utterly in tone with that grand East of theirs, fierce at its hours, grim with sand and rock in the ruthless noon-time, yet flaming, or melting, into unimagined loveliness of colour in the quick rising and setting of the day. There are moments of the dawn when no daffodil nor primrose is more splendid or more delicate than are those mountains, and their shadowed chasms are as subtle as the violet, and the sky more pure than any speedwell's blue. And again, no carnation and no cornflower can glow more gorgeous than those same ridges and that sky ; and, at another moment, the whole world grows translucent, like the ruby, the amethyst, or "oriental sapphire," or John's apocalyptic gold. So rich a grandeur is to be observed, by no mere fanciful enthusiasm, in these great men of South and East ; so superb a figure, so firm, yet so various, and so lovable, shows St. Anthony upon his Red Sea mountain.

C. C. MARTINDALE.

## THE ASCETIC

A WILD wind blows from out the angry sky  
And all the clouds are tossed like thistledown  
Above the groaning branches of the trees ;  
For on this steel-cold night the earth is stirred  
To shake away its rottenness ; the leaves  
Are shed like secret unremembered sins  
In the great scourge of the great love of God. . . .

Ere I was learned in the ways of love  
I looked for it in green and pleasant lands  
In apple orchards and the poppy fields,  
And peered among the silences of woods,  
And meditated the shy notes of birds  
But found it not.

Oh, many a goodly joy  
Of grace and gentle beauty came to me  
On many a clear and cleansing night of stars.  
But when I sat among my happy friends  
(Singing their songs and drinking of their ale,  
Warming my limbs before their kindly hearth)  
My loneliness would seize me like a pain,  
A hunger strong and alien as death.

No comfort stays with such a man as I,  
No resting place amid the dew and dusk,  
Whose head is filled with perilous enterprise  
The endless quest of my great fruitless love.

But these can tell how they have heard His Voice  
Have seen His face in pure untroubled sleep,  
Or when the twilight gathered on the hills,  
Or when the moon shone out beyond the sea !

Have I not seen them ? Yet I pilgrimage  
In desolation seeking after peace,  
Learning how hard a thing it is to love.  
There is a love that men find easily,

Familiar as the latch upon the door,  
Dear as the curling smoke above the thatch—  
But I have loved unto the uttermost  
And know love in the desperate abyss,  
In dereliction and in blasphemy;  
And fly from God to find Him, fill my eyes  
With road dust and with tears and dizzy hopes,  
That I may search out Love unsearchable,  
Eternal Truth and Goodness infinite  
And the ineffable Beauty that is God.

Empty of scorn and ceasing not to praise  
The meanest stick and stone upon the earth,  
I strive unto the stark Reality,  
The Absolute grasped roundly in my hands.  
Bitter and pitiless it is to love,  
To feel the darkness gather round the soul,  
Love's abnegation for the sake of love;  
To see my Templed symbols' slow decay  
Become of every ravenous weed the food,  
Where bats beat hideous wings about the arch  
And ruined roof, where ghosts of tragic kings  
And sleek ecclesiastics come and go  
Upon the shattered pavements of my creed.

Yet mercy at the last shall lead me in,  
The bride immaculate and mystical  
Tenderly guide my wayward feet to God,  
And show me love the likeness of a Man,  
The Slave obedient unto death, the Lamb  
Slain from the first foundations of the world,  
The Word made flesh, the tender new born Child  
That is the end of all my heart's desire.  
Then shall my spirit, naked of its hopes,  
Stripped of its love unto the very bone  
Sink simply into Love's embrace and be  
Made consummate of all its burning bliss.

THEODORE MAYNARD.

## LABOUR'S LATEST PROGRAMME

**A** PROPOSITION which will, it may be hoped, commend itself, on reflection, to all readers of **THE MONTH**, and which may fitly serve as a kind of text to all that is to be here said, is the following:—

A primary duty of the Civil Government of any country, a duty second only to those of national defence and of internal police, is that of using its best efforts to establish, protect and promote the true welfare of the manual workers of the nation: and to insist by all lawful means on the fulfilment of this function by the rulers of the State is an integral part of the civic duty of every individual citizen.

And this because, more than that of any other section of the population, the workers' welfare both deserves and needs to be safeguarded and promoted. It deserves this because, under whatever constitution of society the manual workers with their families, will always constitute the vast majority of the population, and because their prosperity affords a true measure of the real prosperity of the nation at large.<sup>1</sup> And it needs it because, in the inevitable competition of life, the man who possesses, as some must needs possess, more than his neighbour, starts with an advantage; and unless the Government intervenes to redress, in some degree, the inverted handicap thus created, unless it lends its weight and authority to defend the weak against the strong, and still more if (as has too often happened in the past) it uses that weight and authority on behalf of the strong against the weak, the inevitable outcome of such a dereliction of duty and of such a reversal of its true functions, will be, sooner or later, the evolution of a state of society more or less similar to that towards which England was, alas, fatefully drifting, unmindful of the cataract ahead, till the trumpets of war and the roar of the guns awakened some of us at least out of our lethargy.

In the Draft Report on Reconstruction recently put forth by the Labour Party, Labour demands a "New Social

<sup>1</sup> I use the term "manual workers," so as to avoid as far as possible speaking either of "the working class" or of "the wage-earners;" and also because "clerical" work of whatever kind is after all secondary and subsidiary to manual toil.

Order."<sup>1</sup> In the extremely able and forceful Lenten Pastoral issued the other day by his Eminence Cardinal Bourne, the distinguished writer assumes that "a new order of things" must inevitably come forth from the present turmoil of revolt against an overgrown and rapacious Capitalism, unless indeed its issue should be a new *disorder* of the most appalling kind. And in his little book, *The Aims of Labour*, published less than two months ago, Mr. Arthur Henderson proclaims the need of nothing less than "a Revolution"; not indeed of that violent kind which is "effected by means of bombs and bayonets," the mere possibility of which, as he well says, "no responsible person can contemplate without horror," but "a peaceful revolution which will be quite as thorough-going in its results as any violent convulsion involving the use of armed force can possibly be."<sup>2</sup> Other writers, obviously not wanting in sympathy with Labour, have preferred to describe what appear to them to be the needful changes in the social and industrial order under the milder designation of "drastic reforms." But whichever phrase or descriptive title we may prefer, it behoves us all to bear in mind that if the reasonable claims and aims of Labour are obstinately resisted and thwarted, the danger is imminent that a policy of what is called "direct action", self-defeating and suicidal though it be, will be clamoured for by multitudes and adopted by leaders who do not share Mr. Henderson's horror of violence.

Nor is it by any means superfluous to appeal, as Mr. Henderson frankly does, to the motive of fear. For such is the weakness of human nature that there will always be a large class of persons, perfectly respectable and blameless enough in their daily conduct, whose mental indolence nothing will stir to what Mr. G. D. H. Cole has called "the intolerable labour of thought" on subjects which are commonly voted dull, except the apprehension of some catastrophe which might perchance affect and involve even their own comfortable selves. But fear is only the beginning of wisdom, not its fine flower or ripest fruit. And it is very earnestly to be hoped that, thanks to the strenuous efforts now being made to this effect, the carrying out of such changes in the social

<sup>1</sup> *Labour and the New Social Order: A Draft Report on Reconstruction*, published at 1 Victoria Street, London, S.W. 1. Price one penny.

<sup>2</sup> *The Aims of Labour*. By the Right Hon. A. Henderson. London: Headley Brothers. Price one shilling.

and industrial order as may be necessary or desirable will be effected, not, so to say, "at the toe of the boot," but rather in the better, higher, more Christian spirit of mutual understanding, mutual goodwill, mutual service and mutual respect.

It is in the hope of contributing in some small degree to the attainment of this end that I propose, in the following pages, to examine carefully some of the chief points of the Report to which reference has already been made. As compared with innumerable other writings on the subject, it enjoys the advantage of being an official document, not indeed finally adopted, but proposed for "consideration" and "discussion" during the months that are to elapse before the next Conference of the Labour Party, to be held, probably, in June of the present year.

On page 5 of the pamphlet we read as follows :

The Four Pillars of the House that we propose to erect, resting upon the common foundation of the Democratic control of society in all its activities, may be termed respectively :

- (a) The Universal Enforcement of the National Minimum ;
- (b) The Democratic Control of Industry ;
- (c) The Revolution in National Finance ; and
- (d) The Surplus Wealth for the Common Good.

Now, speaking first in quite general terms, I would venture to hope that what is said in the Report under the first head, viz., "The Enforcement of the National Minimum," will so far as its substance is concerned be hailed with very general agreement. On the other hand the phrases "The Democratic Control of Industry," and "The Revolution in National Finance," both would seem to need more accurate definition and very careful limitation before they can claim a reasoned and reasonable assent. Under the fourth and last head, the principle of "The Surplus for the Common Good" is, I believe, perfectly sound if the word "Surplus" be rightly understood ; but radically and very mischievously unsound if, as so often happens, the idea of an economic surplus is gravely misconceived. On this point the student may usefully consult pp. 78—81 of the latest edition of Mr. J. A. Hobson's standard work, *The Industrial System*. And I would also limit my acceptance of the principle in its retrospective bearing by insistence on the prior validity of another principle, viz., that of fidelity to guarantees, which when once given, must not be treated as "scraps of paper." A policy of confiscation or



of repudiation is not only ethically unsound, but would prove, beyond question, socially disastrous.

The four heads must now be taken in their order and considered one by one.

A. *The Universal Enforcement of a National Minimum.*

"The first principle of the Labour Party," say the writers of the Report, "is the securing to every member of the community, in good times and bad alike . . . of all the requisites of healthy life and worthy citizenship." With certain amendments, to be presently specified, Catholics may whole-heartedly endorse this principle, which was in fact enunciated, in substance, by Leo XIII. in his great Encyclical "On the Condition of the Working Classes." The statement of the principle, as amended, would run thus; "The securing, *as far as may be possible*, in good times and in bad alike, to every *industrious or disabled* member of the community, the *opportunity of enjoying* all the requisites of healthy life and worthy citizenship." I say, "as far as may be possible," for times might quite conceivably be or become so bad that there should be an actual shortage of the primary necessities of life. No paper programme, no Government measures however democratic, can produce plenty under conditions of famine or of grave scarcity, if such conditions should arise or should be prolonged after the war. And I say, "to every industrious or disabled member of the community," because it is obviously important not to ignore the existence of the wastrel and the loafer, who is certainly not entitled to the same provision as his industrious fellow-citizen. And thirdly I would insert the words, "the *opportunity of enjoying*," and so forth, because it is not desirable so to express our aims as though we desired even the most worthy and industrious citizen to be spoon-fed. Subject to these amendments we should all, it may be hoped, be disposed to help in rearing and upholding what the compilers of the Report have called "the first pillar of the house."

As to the precise figure of 30s. specified in the Report as the minimum weekly wage-rate for all full-time adult workers, whether men or women, it would be extremely rash for one who is in no sense an expert in trade matters to express an opinion. It is well known that several highly respected Labour Members of the House of Commons recently declined to press, in the case of agricultural labourers, for a higher minimum,

under existing circumstances, than 25s.; and although their action was severely censured by a large majority at the last Conference of the Labour Party, it may be permissible to doubt whether their censors were as well informed on all the elements of the problem as those who conscientiously judged that they would best serve the cause of labour by accepting, for the time being, the proposals of the Government. At any rate, whatever be the figure at which the irreducible minimum should be put (which is a question for experts), it might perhaps have been wished that, in a quite general statement of claims and aims, the representatives of Labour had expressed their willingness to pledge themselves to strive for the security of the "economic maximum" of real wages in each trade or occupation. And by the "economic maximum" I mean that rate of wages beyond which a rise would be self-defeating, whether by reason of the consequent rise in prices, or because if, in any particular trade or business, the wage-bill passes a certain point, numbers of small employers will be compelled to go out of business, and wage-earners, in much larger numbers, will consequently be thrown out of employment. What the "economic maximum" rate of wages may be at any particular time and in any particular occupation is a question to be determined by joint councils of employers or managers and workers,—not to be settled off-hand in a programme of universal or general application.

How far it is true that, as is stated on page 7, our Government has failed in its duty of making such provision as may be possible for the gigantic demobilisation which must follow the declaration of peace, the man in the street is assuredly not competent to say. It may be surmised that in this matter as in many others a good deal more has been done or at least attempted than any of us are aware of. But that this duty is incumbent and urgently incumbent on the State is plain enough; that the Government needs to be "gingered up" on the subject is more than probable; and we may legitimately wish that fuller information as to what is being actually done was vouchsafed to the public.

On the same page 7 the Report goes perhaps just one step too far in affixing the obligation of the powers that be to "find suitable employment" for discharged men and women. This seems to savour, slightly, of spoon-feeding. Even that genial and breezy writer, Mr. W. G. Clifford, in his excellent book,

*The Ex-Soldier : By Himself*, does not go quite so far as this. If Government can be induced—whether by persuasion or by hard kicks—to use its best efforts to facilitate the finding of suitable employment, there will surely no longer be any solid ground for complaint; though, in spite of every best effort, individual cases of hardship will inevitably arise. Even a Government Department cannot be under any obligation to do the impossible. Indeed, that in fact the compilers of the Report only expect our statesmen, present or future, to do their best, without demanding from them an unqualified success, would seem to be implied in the very sensible suggestion (pp. 7, 8) that the utmost use should be made of the Trade Unions as “the best organisation for placing men in situations,” and that the Labour Exchanges should be “drastically reformed” by being “placed effectively under the supervision and control of a Joint Committee of Employers and Trade Unionists,” or, possibly, of persons elected or delegated to represent them.

That Government ought, as is stated on page 8, to devise and carry through efficient measures for the safeguarding of Labour against any avoidable degradation of the Standard of Life, such as might arise if advantage were taken of the dislocation of industry after the war in order to reduce wages; that, as we read on page 9, Government ought to “adopt a policy of deliberately and systematically preventing the occurrence of unemployment instead of (as heretofore) letting unemployment occur and then seeking, vainly and expensively, to relieve the unemployed;” that much may be done to this effect by “arranging the public Works and the Orders of National Departments and Local Authorities in such a way as to maintain the aggregate demand for labour in the whole kingdom . . . approximately at a uniform [or uniformly progressive] level from year to year;” and finally, that in the directions indicated on the same page 9 there is abundance of public works which should be put in hand at the earliest possible date,—with all this there would seem to be no reason for serious disagreement; but always with the proviso that no Government can be expected to do more than its best towards meeting a situation of unprecedented difficulty.

On page 10 there is a demand for a national system of insurance against unemployment which with certain provisos

should be acceptable to all who have at heart the workers' welfare. Needful reservations would seem to be these :

(a) There must be some provision to secure that the benefit shall go only to the genuine "willing worker" and not to the work-shy.

(b) The benefit should be at a lower rate than the current rate of wages. Otherwise the incitement to seek employment will be perilously and disastrously removed.

(c) The burden of the insurance should, as far as possible, be made to fall mainly on those employers or that class or section of employers whose interest is served by the existence of a reserve of labour on which they can draw as occasion arises. If, for instance, it is to the interest of the shipowners and shippers of a certain port that dock labourers to the number of 15,000 should in any event be ready at call, whereas there is normally work for no more than 10,000, then it would seem right that the burden of insuring the reserve should fall on the shipowners and shippers concerned. It should not in equity fall to any very large extent on the Unions or on the public.

At the bottom of this page it is said : "There must be no question of driving the unemployed to anything so obsolete and discredited as either private charity . . . or the Poor Law." There would seem to be good ground for a protest, in strong terms, not against the substance of this statement, but against its most unfortunate phrasing. That the prevention of unemployment ought not to be left to private charity is of course perfectly true. Nor need any one be concerned to defend all the methods which under various circumstances have been adopted in the exercise, or in the name, of private charity. But it is of real importance to insist that charity can never be obsolete ; and that abundant opportunities for its exercise will never be wanting. And with the reservation already made for the case of the idle, the work-shy, and those who have by their own fault rendered themselves unemployable, no one, I should suppose, will hesitate to accept the statement (on page 11) that : "Only on the basis of a universal application of the Policy of the National Minimum affording complete security against destitution, in sickness and in health, in good times and in bad alike, to every member of the community of whatever age or sex, can any worthy social order be built up." So much for the "First Pillar of the House."

B. *The Democratic Control of Industry.*

The second "pillar" of which the Report speaks is "The Democratic Control of Industry." Here we approach a much more thorny subject, the difficulty of discussing which arises in great measure from a certain vagueness of meaning in the terms employed. "The Labour Party," we are told, at foot of page 11,

demands the progressive elimination from the control of industry of the private capitalist, individual or joint-stock; and the setting free of all who work, whether by hand or brain, for the service of the community, and of the community only.

This is, plainly, to demand something which in its full extent and without serious qualification is not only undesirable but wholly impossible. Consider first the concluding words of the sentence, in which is demanded "the setting free of all who work . . . for the service of the community only," and take a concrete instance by way of illustration. Is there to be an end of all domestic service? Or must a man secure a testimonial to the effect that he is rendering a public service before engaging a cook? And, as regards "control," if an inventor can persuade a few friends to help him, financially, to materialize and work his patent, are those who provide the funds to have no voice at all in the management of the business? It is difficult to believe that the Labour Party really mean this. Yet if they do not, the terms of their programme need considerable modification.

The writers of the Report go on to say :

The Labour Party refuses absolutely to believe that the British people will permanently tolerate . . . the disorganisation, waste and inefficiency involved in the abandonment of British industry to a jostling crowd of separate private employers, with their minds bent . . . only on the utmost possible profiteering. (pp. 11, 12.)

But there is a middle term between the abandonment of industry to unrestricted competition and the drastic measures by which it is proposed, ultimately though not at once, to fetter all private initiative. Between doing nothing (*laissez faire*) and attempting everything (*tout faire*), there lies the sensible course of *getting things done* (*faire faire*), and seeing that they are not abusively done, which is, I take it, the true function of Government in matters which lie within the scope

of individual or corporate endeavour. In the matter under consideration the middle term would seem to lie in a carefully devised and reasonably administered system of Government oversight and control, varying in point of detail and directness according as business undertakings approach more or less nearly to the nature of public services. In the case of such as plainly have not this character, it should be sufficient to protect both the wage-earner and the consumer from exploitation by means of a graduated tax on the profits of large-scale concerns; so that the fullest measure of liberty may be left to those which, to the general benefit of the public, are winning for themselves a moderate prosperity under the stimulus of private enterprise. In the case of what are called "public utility services" it is manifestly desirable that the management should be as far as possible in the hands of such men as are best fitted to serve the public interests. When then it is claimed, for instance, that the railway workers, as such, should have complete control of the railways, it is an obvious retort that after all railway transport exists and is carried on not for the sake of the particular set of men who are engaged upon it, but for the sake of the public at large. That the welfare of the railway workers would be better secured, and the safety and convenience of the public better served, if a much larger proportion of railway directors and managers were men who had passed through the lower grades of the organization is very credible and more than probable; but to say this is a very different thing from admitting the claims of the workers as such to exercise exclusive control over a public service.

To reasonable schemes for the nationalization or municipalization of "public utility services" there is, as a matter of ethical principle, no valid objection, provided that certain cautions are observed of which the following are, perhaps, the chief:

1. The price must be equitable, having regard to the principle of fidelity to guarantees.

2. Prudence suggests that if nationalization is to be carried out it should be done gradually. Then if, in the case of a single railway, mine or shipping concern, the deal proved advantageous the process could be further extended, but not otherwise.

3. As regards municipalization, it must not be forgotten that to overload municipal bodies with the responsibility for

a multiplicity of undertakings may have the unlooked-for result of rendering the ablest men quite reasonably unwilling, or even unable, gratuitously to devote to the public service so large a measure of time and attention as municipal affairs might easily come to require.

Seeing that the nationalization of land is not made the subject of a claim to be forthwith liquidated, it may be sufficient to observe that not confiscation alone but even compulsory purchase, except for some definite and urgent purpose of public utility, would be a breach of the principle of guarantees. Doubtless there is a wide scope for legitimate compulsory purchase of considerable tracts of land for the purpose of housing, of allotments, or of peasant holdings. Nor can any valid objection be raised against the enforced sale and purchase of land in cases where the landlord has neglected some duty defined or to be defined by the State. But compulsorily to oust all landowners from their estates, even on payment of a price, simply on the very doubtful plea that the State would somehow put them to a better use, is a proposal not to be seriously entertained. The powers of taxation vested in the State are sufficient to enable Parliament to draw from the land, without undue encroachment on legitimate vested interests, all the revenue that would accrue from State ownership, acquired, of course, not by confiscation but by purchase. So far from desiring to see a scheme of land nationalization carried into effect I would venture to express the hope that the next ten or twenty or fifty years will see the establishment of a numerous and prosperous peasant proprietary. It will, I imagine, be easier to find purchasers of freeholds than mere tenants-at-will even of a democratic State. And it may fairly be expected that the reclamation and cultivation of land will be more efficiently carried out by men who own the soil which they till than by holders of a precarious occupancy.

On p. 15 there is a passage which deserves careful attention, and with which—except for the expression of a suspicion that may not be wholly justified—it may be hoped that we should all agree. The words are these :

The people will be extremely foolish if they ever allow their indispensable industries [that is to say, those which affect the supply of the prime necessities of life] to slip back into the unfettered control of private capitalists, who are, actually at the instance of the Government, now rapidly combining trade by trade into monopolist Trusts which may presently become as ruthless in



their extortion as the worst American examples. . . . The Labour Party would think twice before it sanctioned any abandonment of the present profitable [system of] centralization of the purchase of raw material; of the present carefully organized "rationing," by joint committees of the trades concerned, of the several establishments with the materials which they require; of the present elaborate system of "costing" and public audit of manufacturers' accounts . . . ; of the present salutary publicity of manufacturing processes and expenses thereby ensured; and, on the information thus obtained, of the present rigid fixing, for standardized products, of maximum prices at the factory, at the warehouse of the wholesale trader, and at the retail shop . . . It is, so the Labour Party holds, just as much the function of Government . . . to safeguard the interests of the community as a whole, and those of all grades and sections of private consumers, in the matter of prices, as it is, by the Factory and Trade Boards Acts to protect the rights of the wage-earning producers in the matter of wages, hours of labour, and sanitation.

This is, of course, neither more nor less than a re-affirmation, in modern terminology, of those ethical principles concerning the public control of commercial finance, or in other words, concerning the fixing of a fair price for necessary commodities, which were generally recognized throughout the Middle Ages, but which it had long been the fashion to deride as unenlightened and deservedly obsolete. I would add that, as a matter of abstract theory, the State or the municipality might with equal justice fix the price of all commodities, were it not that the attempt to do so would involve an expense so enormous and methods so vexatiously inquisitorial that the remedy would be worse than the disease. But if once, by the perpetuation and improvement of a system which the war has called into existence, the prices of the prime necessities of life could be wisely regulated, it ought to be possible and sufficient for all practical purposes to place a limit by means of taxation on the profits arising from the production and sale of what may on called secondary articles, and, still more, of articles of luxury. The prices of these articles might then be suffered to find their own level without the intervention of the State.

#### *C. The Revolution in National Finance.*

That the enormous debt contracted, or yet to be contracted, in consequence of the war should in the main be liquidated by means of the direct and steeply graded taxation of large incomes, and that indirect taxation should—as the Report

proposes—be “strictly limited to luxuries, and concentrated principally on those of which it is socially desirable that the consumption should be actually discouraged,” these are propositions which will, I imagine, be disputed by none but the relatively small number of the unco’ rich, and by those whom they are able to influence. But the proposal (p. 17) for a levy on capital would seem to be one which needs more careful and detailed statement before it can be profitably discussed. It is at any rate quite beyond my competence to discuss it.

*D. The Surplus for the Common Good.*

A principle is here (p. 18) implied which deserves acceptance conditionally on the right understanding of the word “Surplus.” The net surplus resulting from production is that which remains after defrayal of the necessary costs at all stages of the process, including of course the payment of fair wages and the provision of decent conditions of life and work. But they should also be held to include, besides due provision for insurance and depreciation, at least the “economic minimum” of interest on invested capital. That, as has been said, some interest must be allowed as a necessary inducement to save for industrial investment rather than to spend, that, pending the establishment of a sane economic internationalism—which must needs be a plant of slow growth—an undue depression of the allowed rate of interest will have the effect of driving capital out of the country with disastrous results to the workers,—these are statements so obviously true as to need the support of no elaborate argument. And they supply, in combination, the basis for the agreed establishment of an “economic minimum” of net profit, beyond which all further surplus may legitimately be pared off by taxation. In this sense, and in this sense only, can I see my way to accept, as proved, the demand implied in the phrase, “The Surplus for the Common Good.”

Nothing in the Report seems to afford any valid reason for altering a conviction, long since formed, that the two main points to be aimed at in the matter of reconstruction, on its purely economic side, are (1) the raising of wages, and of the conditions of labour—where they need to be raised—to the “economic maximum,” and (2) the reduction of net profits, or in other words of interest, on invested capital, to the “economic minimum,” with the proviso of course that the maximum and the minimum respectively must be subject to periodic revision in the light of circumstances as they arise.

H. LUCAS.

## ATTAINMENT

**J**OHN Lucien had never got there.

From the day when he had stepped from the proud headship of the kindergarten to be bottom boy at the preparatory school: from the hour when, as senior there, he had once more started life again in a minor public school: he had suspected that complete satisfaction was not for him.

The man was born ambitious, there was no denying the fact. And he had prospered.

He had never been one of the rank and file.

The steady paternal business into which he stepped when his school days were over had grown by leaps and bounds in his capable hands. He had put both brains and conscience into it, and now it was no longer a mere business: it was a national institution, a social lever, a philanthropy — and withal the dividends grew bigger every year.

His name no longer figured in the papers as 'one of our rising men'—he had attained.

His was a familiar figure in half a dozen worlds. He was as well thought of in the philanthropic as in business circles, as big as a power in civic as in social life.

Men spoke of him tersely by his surname alone.

He refused a title.

Then he married.

He did not marry very young, but just as a man of his solid type would marry—he was old enough to know his mind, yet young enough to be still plastic.

Three men had competed for the woman he had won, but of course John Lucien had come off triumphant.

So he had entered upon a matrimonial life which was founded on a solid foundation of mutual love, and held in addition the piquant zest of conquest.

The home to which he took his bride was but another instance of Lucien's wonderful adaptability.

He had thought the matter out and had decided that an employer ought to live among his people—in that way, and that way only, could right social relationships be established. So with critical eyes did he walk round and round his works

wondering how he could start there a peaceful and permanent home for his bride. He decided it could not be done.

But John Lucien was no man to be beaten by circumstances. So, having bought a beautiful estate in park-like country, he started his home, then removed the works to its locality.

It was a long business but in the end it was done—and it paid too, Lucien saw to that.

"The model village shall be our hobby," he told his wife. "When that is finished, Helen, we shall be perfectly happy."

She glanced at him half apprehensively.

"Don't you live too much in completed schemes?" she asked. "I am happy now."

He smiled down at the two yellow-haired babies rolling on the rug at their feet.

"Mothers are," he said. "So am I too. Only one gets anxious, for the people's sake, that our schemes should come off all right."

"Your schemes always do," she retorted. "Besides, so long as you do your part other people must make their own happiness. With conscientious people responsibility and vanity sometimes get strangely mixed. Sometimes I wonder, John, if you do not care too much for success!"

He frowned.

"I've refused honours—" he began.

"Oh I know, I know," she interrupted him. "I am not accusing you of the vulgarities of the self-made man who glories in his success! And I believe in ambition—endeavour—all your catchwords! All the same, rest of soul is not written on your face like I saw it written this very morning, on the face of a tramp whom I met strolling through the model village."

"A tramp," he said anxiously, "in the village?"

She laughed as she picked up the bigger baby.

"I know your father so well," she told it. "He will play with you and never mention the tramp again. Yet in the course of the day he will telephone up to the manager of the model 'model lodging-house' and ask who has been staying there!"

Lucien went red under his pleasant tan.

The woman he had married was no fool. He was proud of her discernment, even while sometimes he wished it were absent.

The years passed by, and the yellow-haired babies, four of them now, grew big.

They were just the children any father might have chosen if he had had the pick of the baby market—the three girls bonny and bright, fresh, merry, and modest—the boy a big active fellow with his mother's brains and his father's energy, and with it all a straight honest lad with the makings of a man in him.

Lucien would watch the family tennis set with a fatherly pride in his eye.

"Jack's last report was a good one," he would say. "I'm eager to see the boy in the sixth, Helen; he'll be head of his school yet!"

"Of course he will," she would answer—there was nothing of which Jack was incapable in his mother's eyes.

"And the girls—soon their education will be finished, then think what that will mean to the village! They shall have a season or two in town if they want, but it is here that I hope they will concentrate their interests. Why, with those girls to give a lead our village might become—"

"But can't you live in the present, John," she broke in upon his visions rather sadly, "after all the present is all we have got. Already the girls have done a bit for the village by their simple friendly ways. Can't you ever grasp the present good, dear?"

"Women are unambitious," he said impatiently, and the subject dropped.

Jack was too young to think of a commission when the war broke out, so the last year or two of the boy's school life dragged rather wearily by. It seemed slow work to keep to the old grind while the other fellows, very little older and no bigger, were doing men's work.

In the end the lad achieved his father's ambition and was head of his school, but Lucien hardly felt the triumph that he had expected in his son's success. It was no time to applaud schoolboy honours; sterner work was in view for Jack.

"When the boy has got his commission, I shall really feel that I have a stake in the country," he said.

But Helen shuddered.

Then one day Jack came home in all the glory of his new uniform. "He's as proud of the stars on his cuffs as though they were Victoria Crosses," his young sister remarked.

"Don't scoff, little girl," her father laughed. "Who knows but some day your brother will come home with an armful of war trophies?" Later he told his wife:

"I've realized to-day, Helen, how fine it will be when the boy is really grown up—when there is a man in the family whom I can consult. In a very few years he'll have got balance and judgment—this war experience will develop him—and then——"

"John," she sighed, "John, seize what you've got! A few years—a few months—and who knows what will be?"

"Yes, yes," he agreed, "life's uncertain, especially now. All the same I have a feeling the lad will come through all right. And my feelings have a trick of being prophetic. Look at the business—everyone prophesied disaster, and yet what prosperity—look at the village—look at ——"

"Don't, don't," she cried, "it frightens me! Why should we prosper so? Besides, who knows what is success, what is failure?"

"Well, here is success incarnate!" said the father proudly, as the three pretty girls and the young lieutenant trooped into the hall together.

Jack Lucien was young, and his training was prolonged, but in the end he crossed to France.

After that, his father lived for his letters.

Even his interest in the works, and the village, and the unexpected by-election, were as nothing compared to one of Jack's jolly scrawls.

The three girls were doing what they could—the two elder now in hospital work, the younger was still tied to her school-books—but though he was glad of their efforts he felt they were but women after all; it was Jack, Jack who would always bear the family name, who could offer life itself to his country.

Helen said little about the boy.

It was she who now devised new schemes for the model village, who discussed its small internal politics now so dislocated by the absence of most of the men. And she did her best to interest her husband in the by-election.

The girls would listen to her talk with wonder.

"Mother" was getting a serious social reformer, she who had always worked, but laughed while she worked.

They were not old enough to realize the dangers she saw

looming ahead for the one whose whole happiness was staked on the future.

One bright sunny morning a letter from Jack arrived.

That was always a pleasant little excitement in the family circle. When everyone had read it, and discussed it, and laughed over it, Lucien took possession of it and buried it deep in the breast pocket where the lad's last few letters always rested.

Jack seemed full of life and spirit; his elders smiled at his vivacity.

But the next day came a laconic War Office telegram, and they knew that Jack's last letter was—the last.

There were a few days of confused sorrow. Then life settled down to the normal again—it always does. But as the stunned senses recover one begins to feel.

Helen knew that—she had watched other mothers.

Yet amid her own pain she found time to suffer for her husband. How could he, who had lived in his future, live without one?

It was almost a relief to her when Nell, the baby of the family, was taken ill.

If there is one occupation above another which will absorb all a woman's energies, thoughts, and sorrows, it is nursing.

And Nell was very ill.

For a time the mother forgot her husband, forgot her son, forgot everything except to fight for the life of her daughter.

John Lucien's part was hard. It was his lot to wait—the hardest lot of any. And in those long dark days he matured—but Helen was too absorbed to see the process.

At last, very early one morning, they knew the child was safe. Then the tired parents stole away from the quiet sick-room and strolled together down the silent garden.

It was very still and damp and cold. In the uncertain early morning light the late summer flowers dropped pensively. Helen turned and looked wistfully into her husband's face. There were lines there she had never seen before. She shivered as the early autumn wind swept round her, and drew closer to his side. Suddenly she had realised that with him too, high summer was long since past—yet she felt, rather than saw, a radiancy about the man that was new to her.

They walked in silence down the long grass paths, then he



paused under a golden oak which would soon stand bare and gaunt.

"Helen, I've been thinking," he began, and then stood silent.

She waited for more.

"You've told me often," at length he went on slowly, "that I've lived in the future. I don't now—the present is good enough."

Her heart sank.

This was mere physical rebound and exuberance, she decided, after the suspense of Nell's illness. She had still the horror of their real grief to face.

But he continued.

"I've always wanted something complete—it's what I've lived for—what I have never got. The business, the village, my public work—they are all satisfactory, all growing—and the children, they have all the hope of the future in them. But it was all hope. What I wanted was attainment."

"You have attained so much," she told him, soothingly.

He shook his head.

"No," he said, "I've only reached fresh points to jump off from. During these long days and nights, Helen, when I've simply waited hour after hour to know whether a second child would leave us, I have had time to think. And this is the end of the matter—if I have lost a future ambition I've gained a present peace."

"I don't understand," she acknowledged.

"But you must," he cried, in his old impatient way. You've always shared everything with me, Helen, you must share this too. I have learnt that attainment is possible—you, too, must know it. Don't you see, dear, that our boy has completed his destiny—he has given his all, himself—and we have given—him! Someday," he went on, dreamily, "we shall join him, and then the girls will have us, too—complete."

Suddenly the sun burst through the grey morning clouds.

The woman turned and smiled at him.

"Helen," cried John Lucien, "there is great joy in Autumn."

DORA FOWLER MARTIN.

## THE CHURCH THE GUARDIAN OF THE TRADITION

**I**N the last article we brought forward testimonies from the Fathers and other early ecclesiastical writers to bear witness that from the very beginning of the Christian period oral tradition was regarded as the primary and decisive test of doctrinal orthodoxy. We also deduced the same principle from the writings of the New Testament which record how our Lord in founding His Church made provision on these lines for the preservation in all their doctrinal purity of the truths he had deposited in the hearts of his Apostles. Further, as completing this provision for the Church's guidance we considered what was the relation intended to subsist between this oral tradition confided to the Apostles and their successors, and that other rule of divine faith, the Bible.

We have next to consider the relation between the oral tradition and the authority of the Church charged with the office of guarding its purity in the transmission of it from generation to generation. We have indeed already made some reference to this, but it is necessary to consider it more fully. The point from which we have to start is that it is the bishops united among themselves and with the Apostolic See to whom this office of transmitting and guarding the tradition free from all corruption has been committed by the divine Founder of the Church, and hence that it is they and they alone to the exclusion even of the second order of the clergy who constitute the *ecclesia docens*. The theologians are very positive as to this. Thus the Abbé Vacant, who is referred to by Père Bainvel in his *De Magisterio vivo et Traditione* (p. 103) as a writer who has given special attention to the subject, in his *Magistère ordinaire* says: "the theologians give the name of *ecclesia docens* to the Pope and the Bishops who are the successors of the Apostles, and the name of *ecclesia discens* to the whole body of the other members of the Church." Franzelin, too, to quote another high authority, for a point which is indeed beyond controversy, lays down that not only the Christian people but even the *schola theologica* as a whole, is not a part of

the *ecclesia docens*, notable as is its doctrinal knowledge and orthodoxy, but "a distinguished part of the *ecclesia discens*."

Here, however, a difficulty arises the solution of which will further explain what is meant when the line of distinction between the two parts of the Church, that which teaches and that which learns, is so drawn. How does this division accord with the known facts? In missionary countries it is the missionaries who are generally not Bishops but simple priests, and their catechists who are only laymen, who do the teaching, and are the instruments by which the tradition is passed down and passed on. In countries where the Church is already established, the elements of the faith are taught to the new generations in their youth by their parents, and the masters and mistresses to whose care their parents entrust them. The priest comes in to supplement this home and school teaching: and beyond this there are books which the children read, and sermons, or perhaps retreats and courses of lectures, which they hear. When they grow up they have still to continue to read and hear those competent to give them further instruction, that they may grow more proficient in the knowledge of their faith; and if they are going on for the Church, as we say, they come under theological professors who carry them into still further recesses of the vast system of Catholic literature and science. But if even priests do not belong to the *ecclesia docens*, and ordinary people seldom come across Bishops at least in their capacity of teachers, and have too a feeling that it is not likely that their instructions would be more reliable than those of their clergy of the second order—where then does the element of authority so essential to Church teaching come in?

The answer is that it pervades and binds together the whole system that we have been describing. It is only Bishops, Bishops who stand together as one body in union with the Holy See and one another, who constitute the *ecclesia docens*, and of these each individual Bishop is the guardian of the faith for his diocese. It is he who has to be on the watch to see that unity of faith is taught by his clergy, and under them by the parents and teachers who instruct the children of his diocese. It is for him to take action in the first place against any who are defaulters in this essential work. It is he whose duty it is to warn his flock against any false teachers or erroneous doctrines or practices

that are circulating among his people, and the whole teaching system thus comes to be dependent on him and in union with him. And this can go on securely without his coming into personal contact with the majority of the subjects of his diocese. Just as if the Pope sends out a mandate, as, for instance, the letter in which Pius X. condemned Modernism, you do not need to come into personal contact with His Holiness to become bound by the words of that apostolic letter. You can buy a copy of your bookseller, who himself has no authority whatever over you, and by this means you are made securely aware of what the Pope requires of you. It may be too that when you read that letter against Modernism you find it is beyond your comprehension, and you have recourse to some friend, perhaps a priest of your acquaintance, who explains it all to you. Neither has the priest in question any authority over you, but he is the means by which you get to know what the Pope enjoins upon you, and the Pope has authority over you. It is just the same generally in regard to the case we have directly before us. Whatever be the nature of the channels through which the faithful of the diocese have acquired their religious knowledge of the Catholic faith and doctrine, they are ultimately the channels through which the teaching of their Bishop has reached them, and that teaching is authoritative. In fact, though only a few would be able to analyze the process for themselves, this is what they all feel, from the child who learns its catechism, indeed from the infant who listens to the simple explanations that fall from its mother's lips, to the student of deep theological subtleties; they all feel that, though it is their mothers or teachers or professors who are their immediate instructors, there is the pressure of authority upon them to accept what they are taught, and that this authority which presses is not that of their parents and others, but of our Lord, in whose name and under whose guidance and authority the Church, that is, the Holy See and the Bishops, are transmitting it to them; a pressure of authority, however, which so far from resenting they delight in, all the more because it is so evident to them that what is taught elevates and strengthens the intuitions of their own personal minds, and so far from doing violence to their personal reason perfects it in its own action.

Some might claim to put this point differently, and say that

priests at all events have authority over the faithful which they exercise when they ascend the pulpit to preach to them, when they discharge their care of souls in the administration of their parishes, not to speak of the occasions when they preside in the tribunal of penance. What, too, about Prefects Apostolic, who in the missionary districts assigned to them exercise the same kind of authority as do Bishops in their dioceses? The answer is that we must separate this last mentioned case from the rest and may well admit that Prefects Apostolic are to be classed with the Bishops among the authentic teachers of the faith, which quality we must bear in mind attaches to the Bishops not so much in virtue of the episcopal character that is in them but of the jurisdiction they have received over the flocks who people their dioceses—unless indeed one should claim to distinguish between those Prefects Apostolic who are delegates of the Holy See and the Bishops in ordinary who hold their jurisdiction in dependence indeed on the Apostolic See, but still from God, and as such exercise an authority over their flocks which is their own, not one which has been delegated to them by an earthly authority. But certainly as regards all the rest, Vicars General, parish and other priests, or heads of episcopal seminaries they are to be regarded as aids and instruments through whom the Bishop exercises his teaching office, and hence, so far as they do exercise any measure of authority over the faithful of the diocese, acting as administrators of a power which is his not theirs.

Still, in this their quality as aids and instruments of the Bishops, the priests of the second order have a very real and substantial place in that organization for the handing down of the tradition which is called the *magisterium ordinarium*. For this magisterium may be defined to be that whole system of Bishops, priests, teachers, catechists and parents who, each occupying his assigned position in the organized whole, carry on the vast work of doctrinal and authoritative instruction whereby the tradition is preserved and handed down in the Church as a living body of doctrine under the all-pervading guardianship of the Holy Spirit; of that vitalizing guardianship which causes the good seed sown to germinate and spring up in the minds and hearts of the recipients, in other words, which causes the people of God to penetrate deeper and deeper into the meaning and implications of the

sacred doctrines and to assimilate into their own lives the aspects instructional, ethical, spiritual and devotional which they present—for this system of authentic teaching is not confined to mere theoretical teaching but includes the imposition of rules of conduct leading to the cultivation of certain virtues, to the pursuance of certain spiritual aims, to the fostering of certain high aspirations and so forth, embracing the entirety of what we call the Catholic life.

As regards this *magisterium ordinarium* some questions arise with which we must deal briefly. In the first place inasmuch as the innumerable persons who are engaged under this system in passing the tradition down employ each his own language, now of exposition, now of explanation of difficulties, now of simple comparisons, now of applications to the concrete, or of examples, and inasmuch as a great deal of this language is purely personal to themselves and can be only imperfectly controlled by the catechisms and formularies which have been drawn up for their guidance, how is one to discriminate between what is the tradition itself for which the Church authority can make itself responsible, and what are the embellishments or disfigurements which are due to the individualistic elements the particular teachers have introduced? This on paper may seem to be a difficulty of the gravest kind, but experience shows it to be of comparative unimportance. It is a difficulty which might be charged against the teaching say of a classical author, or of a mathematical treatise. That does not suffer seriously from the necessary introduction of the particular teacher's individualism, nor does the handing down of the Catholic tradition suffer any more from the parallel defect—a thing which is doubtless due to the definiteness and fixity of the tradition itself, which contrasts so strikingly with the vague and shifting character of non-Catholic religious traditions; and still more fundamentally due to the underlying influence of the Holy Spirit's abiding guidance. But it is a matter which is conspicuous to careful students that the tradition of the Catholic Church has remained thus fixed and definite and has even grown more definite and yet equally fixed as time has gone on and the comprehension of her tradition has deepened in the Church.

When this characteristic of the traditional doctrine is realized it becomes easy to see how it can be discriminated from the envelope of individualistic elements in which it is

presented by the multitude of individual teachers and preachers. All these teachers are trained to a certain spirit which causes them to distinguish in their own expositions between the personal element which they have themselves imported and the constant element which comes from the Church's own doctrine as they have learnt it from the Church's formularies or catechisms, or, as is the case with the more responsible teachers like the priests, from the careful preparatory studies through which they have had to pass before being admitted to Holy Orders and to the exercise of their pastoral functions. The effect of this previous training is to habituate them to careful language in assigning their various affirmations to their diverse sources. It is an amiable weakness that we cannot but observe in those outside the Catholic Church which tends to make them fail to identify in their sermons or writings what come from themselves as illustrations or further inferences and the underlying elements which they ascribe rightly or wrongly to some authoritative source. In this way such phrases as "the Church teaches" come oftentimes to their lips whilst none the less one attributes to "the Church" one thing and another, or even an opposite. In contrast to this it is the simple fact that those entrusted with the task of teaching in the Catholic Church, those especially who like the priests are recognised as teaching with a special responsibility, are very careful on this point. What they know from catechisms or other authorised symbols to be the doctrines of the faith they proclaim as such, what they know to be matter of opinion or of private inference and claim no higher authority, they acknowledge to be such. It is true that individuals are liable to make mistakes sometimes in regard to this distinction, but the defects thence derived are not far-reaching. There is always the check upon them that there are others to watch them and correct them when wrong by applying the test of universality, for the doctrine of the Church is well understood to be the constant element on which all are in agreement. To apply this test may exceed the power of the less responsible teachers, but as we have had occasion to observe, the deposit of the faith is a living deposit in the Church which means that it is ever being studied and assimilated by theologians who are thoroughly familiar with all its branches and aspects, and these expert theologians are many of them Bishops or the consultors of Bishops, so that



there is always a sharp control exercised over the teaching system wherever it is going on, and preserving it from the chance errors which might otherwise flow in and corrupt its stream. Of course at times differences of opinion may arise in some quarter or other of the Church and lead to controversies, and to acute and perhaps not easily settled disagreements. But then come more careful investigations, and searching treatises are written which throw further light on the questions at issue. This occurs especially where new questions have arisen, and it is understood that in terminating them the test to be applied must always be, is this new theory in accordance with the tradition that has come down from the beginning? It may be that the new question is sufficiently settled by the mere argumentative cogency of such theological examinations as succeed in producing a general conviction. If otherwise the stage is reached in which the dispute is passed on from the ordinary to the extraordinary *magisterium* of the Church, and will need to be finally settled by some episcopal or even papal decision or decree. But of this more presently.

Now comes the question of the security as to doctrinal truth which the working thus described of the ordinary *magisterium* can assure to us. It is claimed for it that it is infallible, but it may be asked, is not infallibility confined to *ex cathedra* utterances, yet where is there any *ex cathedra* utterance in this all-pervading system of oral teaching? True there is no *ex cathedra* teaching here, for the *ex cathedra* process of its own nature is confined to those occasions when the extraordinary *magisterium* is brought into play. But in the exercise of the ordinary *magisterium* this is not needed; for if it should occur in any particular crisis it is just then that the intervention of the extraordinary *magisterium* is invoked. And otherwise the *ordinarium* pursues the easier task of handing down the tradition, in the full security that what it is handing down is attested by the agreement of all, of the Popes, of the Bishops, of the theologians and the faithful. It is thus stamped by the *consensus pastorum et fidelium*, and not only includes what in this way has come down orally from the first but is further enriched by the long series of authoritative decisions on contested points that the history of Church controversy and Church administration has yielded. It is possible indeed that some who are unfamiliar with the

Catholic system may say how can you be secure that you have got all these things right save by drawing continually on infallible decisions? To this one might reply that on various occasions in life you can have certainty without infallibility. For what infallibility adds to certainty is that it keeps one, even in difficult circumstances, from the peril of mistaking uncertainty for certainty, whereas in easier circumstances the human mind has tests which, if it applies them, will suffice to give it the needful certainty in the possession of the truth. Indeed how could we get through life at all unless we were thus equipped with the power of becoming certain about the truth in a multitude of cases? And in what regards the tradition which the ordinary *magisterium* has to hand down it is thus securely equipped.

Before we leave this question of the nature and amplitude of the ordinary *magisterium* we must point out that the Popes as well as the Bishops have their part in its work. For the Pope not only exercises the extraordinary *magisterium* by occasional solemn judgments, but also he is continuously engaged in that course of administrative acts, those innumerable and varied acts by which he provides in co-operation with the Bishops, and as supervising and stimulating them, for the promotion of the doctrinal and spiritual interests of the Church throughout the world. Just too as among the episcopal acts which belong to this field of administration, pastorals and other addresses on educational or spiritual subjects are to be included, so among Papal acts are to be included that great mass of Papal letters addressed to the Church or particular portions of it, some of which are directly others indirectly doctrinal, and to this category are to be referred the doctrinal encyclicals which Leo XIII., in the exercise of his ordinary solicitude for the Church, originated the custom of publishing from time to time. Some of this latter class, as for instance the Bull on Anglican Orders in 1896 which promulgated his decree should doubtless be regarded as downright *ex cathedra* decisions, belonging to the extraordinary *magisterium*. But the great mass of them are best regarded as belonging to the ordinary *magisterium* of the supreme authority in the Church. And thus is met the objection not unfrequently heard that, as these acts are not of an *ex cathedra* character, it is impossible to repose any trust in their affirmations. As we have already claimed when

speaking more generally of the security we can feel in the handing down of the tradition, these Papal Encyclicals which confine themselves to the exposition of doctrines well understood and not controverted among the orthodox, have even on purely human grounds the needful marks of certain truth, and have besides the promise of the Holy Spirit which not only guards the Church in the hour of her solemn judgments but also in the peaceful transmission of her tradition.

It is time now to pass on to the extraordinary *magisterium* of the Church. This, as has been defined, is exercised in the formal investigations, whether by General Councils or otherwise, into questions of difficulty and controversy, and in the decisions in which these terminate. The Bishops at times undertake inquiries of this kind. Thus the Bishop of Tarbes in 1862 inquired into the character of the cultus of our Blessed Lady which had recently begun to spring up at Lourdes. This local inquiry had its useful place in the long process which led up to the judgments and approbations to the same effect on the part of the Holy See, as was fitting in a case the echoes of which were destined to be world-wide. But episcopal inquiries of this sort employ the same methods as those instituted by the Holy See, though from the nature of the case they are less exhaustively applied by the Bishops than by the Popes. We may therefore for shortness' sake confine ourselves in this article to the inquiries and decrees that emanate from the Holy See.

The first point here is to understand within what limits a Pope feels himself enabled to act in these matters. He does not claim to interpose with authority, still less to pronounce with infallibility, on any and every subject of human knowledge or interest. The office to which he has been appointed by the words of our Lord addressed to St. Peter and his successors—once more we must repeat it—is that of guardian of the tradition the character of which we have been examining. Still, though thus limited in his sphere of administration he cannot pronounce directly on questions of science or history, he can do this indirectly when certain conditions occur. He can, that is to say, pronounce upon them indirectly, when, in view of the intimate connection between any of these and some dogma of faith, it is impossible to pronounce directly on the one without pronouncing indirectly on the other. For instance, the question of the existence and

character of God, the spirituality and immortality of the soul, together with its free will, are philosophical questions which in themselves are ascertainable by natural knowledge independently of all revelation. But they are also questions intimately connected with some of the articles of revelation, and how could the Pope pronounce on the latter, as on the merit of human action as postulating a divine reward, without pronouncing inclusively on the freedom of the will, and condemning any deterministic theory which some school of philosophy of the age might be advocating. Moreover, though to pronounce thus indirectly on a point of philosophy does not carry the Church authority far into the domain of philosophy, the Church, realizing as she does the unity of truth and the irresistible tendency of the human mind to seek to satisfy itself from the rational as well as the theological side as to the grounds which underlie its beliefs, feels the necessity of going a step further and setting her men of learning to investigate these same points in the light of sound philosophical principles. It is in this way that what is called "Catholic" philosophy has come into existence, a mode of philosophy which is called Catholic not because it proves its points by theological arguments, but because, proceeding on strictly philosophical principles throughout, it is able to show convincingly that by strict adherence to just these principles the mind is brought to conclusions that, as the unity of truth should lead it to expect, are in accordance with the conclusions to which the tradition of the Church also points. It is only their supercilious refusal to study books on Catholic philosophy which has led the critics of Catholicism to misconceive of this important fact. Fortunately, in the most recent period a tendency has set in to repair this negligence and, in proportion as the tendency develops, we may hope that the conviction already implanted in many minds will spread further and lead to a general realization that not only does Catholic philosophy vindicate from the side of pure reason the tradition of the Church, but that it also casts light on the true *via media* between the errors on the one side of Idealism, on the other of Empiricism, on the one side of Kantian autonomy, on the other of crude Utilitarianism, and so on. We take this illustration from a matter of philosophy. But the same causes have moved Catholic students to apply their minds to the study of natural science and of history,

and to acquire in all these fields a solidity of knowledge which enables them to be effective defenders of the rationality of their faith.

Closely connected with this question of the relation of revealed dogma to philosophy and other branches of rational inquiry is the relation of abstract dogmas to what are called "dogmatic facts." Two concrete cases of these will best illustrate what is meant by them and why the Church authority claims to pronounce upon them. When Clement XI. condemned five propositions taken from the *Augustinus* of Jansenius, so called because it professed to expound the true doctrine of St. Augustine, the Jansenists sought to draw a distinction between the question whether the said five propositions were in themselves heretical and the question whether they were really taught in the book named. They declared themselves ready to acknowledge the competency of the Pope to condemn the five propositions in themselves, but maintained that he had no power to lay down that they were contained in the book, though it was undeniable that they were in the book almost *verbatim*. Clement XI., in his *Vineam Domini*, condemned this subterfuge, declaring that such a contention if allowed would render the Pope's power of condemning false doctrine altogether nugatory. The other instance of a pronouncement on dogmatic fact is supplied by the recent decision on Anglican Orders. The question was raised in some quarters whether the Pope, though competent to define what are the essentials of a valid rite of Holy Orders, could go further and decide that the rite in the Anglican Prayer Book contained or lacked these essentials. The decision involved that he had that further power and for the same reason as in the case of the *Vineam Domini*, namely that if he could not apply his abstract principles to a disputed case in the concrete, his power was nugatory.

In these cases the connection between the abstract principle and the concrete fact is necessary. What about the cases in which the connection though more or less close is not absolute, through lack of some distinctive feature on one side or the other? A class of cases which will illustrate this, and bring out still more definitely the relation of the Church authority to the tradition, are those which refer to the private revelations purporting to have been made to some of the saints or holy persons at one time or another in the history

of the Church; or again, those which refer to the miracles wrought or claimed to have been wrought in support of some pilgrimage as that of Lourdes, or some devotion as that of the Miraculous Medal, or again through the intercession of some person venerated for his holiness of life. That revelations and miracles of this kind are frequently made the subject of searching investigations by the Congregation of Rites is well known. What then is the authority attaching to the decisions that are the outcome of these investigations? The point of difficulty is of course that the revelations in question whether well authenticated or not, and similarly the miracles, belong to some later date in the long ecclesiastical period and in no sense to the period when the body of the Christian revelation was being confided to the care of the Apostles, and the miracles were being wrought which attested their divine mission and authority. As to these the teaching of the theologians is given concisely by Père Bainvel in the following passage.<sup>1</sup>

We do not deny that such [private] revelations are made. But we deny that they belong to the *depositum fidei*, though it is admitted that they may be useful to the Church as indeed have been at times some which have referred to the Holy Eucharist, the Sacred Heart, and to St. Joseph. It is presupposed that the revelations in question contain nothing opposed to the teaching of the Church and that, if they contain anything which is supplementary to it, the Church does not make this supplementary teaching her own. If, on the other hand, anything is thus privately revealed which is already to some extent in the deposit or connected with the deposit but adds to it greater clearness and distinctness, it may serve to stimulate and direct further investigations and so help the *magisterium*, but can never cause the decrees of the *magisterium*, whether doctrinal or disciplinary, to take them for a basis or to treat them as supports of the [Christian] revelation itself.

If any devotion has been originated by a private revelation, the Church is wont to approve the devotion independently of the revelation, as she has done in regard to the feasts of the Holy Eucharist and of the Sacred Heart. If the Church approves or institutes a feast necessarily connected with some private apparition or miracle, as in the case of the apparition of St. Michael, of the apparitions at Lourdes, or of the miraculous medal, the Church's approbation refers to the devotion itself rather than the

<sup>1</sup> *Op. cit.* p. 129.

miraculous fact, and accordingly the fact is not rendered by her action a theological fact. . . .

When the Church approves of such private revelations she does not intend to teach that the matter of them has been really revealed, but that there is nothing in the books containing the revelations which is contrary to faith or morals; that there are marks of truth about them to which it is permissible to give a prudent assent by human faith [that is, not with the divine faith which is due from us to affirmations contained in the tradition, but with the conviction due to rational evidence]; or again that the things contained in such books are not to be condemned.

There is still another matter to be considered if we are to have before us a complete account of the subject-matter appertaining to the tradition on which the Church authority may legitimately pronounce. We refer to the developments which do not obtain explicit belief till long periods of mental elaboration by pious reflection and spiritual musings have brought them prominently and explicitly before the minds of the faithful, but are then recognized to be contained in the original tradition, as the fullgrown tree is contained in the seed when first planted. It would be advantageous to illustrate this by an examination of the way in which the dogma of the Immaculate Conception can be traced back to the original nucleus in which it first appears in Church teaching. Perhaps it may become possible on some future occasion to complete this study of the Tradition by an illustration of that kind, which indeed seems particularly needed to correct the curious misconceptions on the subject which exist in some quarters, and are all the more remarkable inasmuch as the simple perusal of the Bull *Ineffabilis*, as we noted in the previous article to this, indicates the lines on which the preparation for the definition went.

S. F. S.



## PAGES FROM THE PAST

### CHAPTER III.

I T was not to obtain their "autographs" that I wrote, at various times, as a boy, to Canon Liddon, Canon Carter of Clewer, Mr. Mackonochie, Dr. Pusey, and Bishop Forbes of Brechin: but because I hoped they might be able to convince me that I really was already a Catholic, and need not, if I wanted to *be* one, become one. Each of those illustrious men took the trouble to answer my letters, and with one of them, Canon Carter, I had a more or less sustained correspondence: but I had no personal acquaintance with any of them, though later on I used to see Dr. Pusey fairly often during the very short time I was at Oxford as an undergraduate. He did not look at all like the mental picture I had imagined of him, in which I had endowed him with great personal beauty of an ethereal, spiritual type. My fancy picture showed a tall, very slim, indeed attenuated, figure, an ascetic face with faultless features, large and very dark flaming eyes: and a movement all supple grace. I believe my idea of the famous doctor was suggested by the well known picture of St. Augustine in which he is shown seated with his mother at a window, a picture in which, I have since been told, the author of the *Confessions* is really made to bear a strong resemblance to Canon Liddon. In real life I found that the eponymous hero of Puseyism was rather donnish-looking than mediæval; as if he might be austere, not merely to himself but to unsatisfactory undergraduates also; and easier to realize as the great Hebrew scholar than as collaborator with Newman in a great personal movement.

Newman himself I only saw twice, and at a much later date. Of him I had, of course, seen many portraits, and could see how they were like him, and how the best of them failed to be entirely like.

While on the subject of great ecclesiastics I feel that I ought to say, in reference to an anecdote in my first chapter, that, since its appearance, word has been sent to me from some who remember Bishop Ullathorne well, that, though he dropped h's freely, he never put them in where their presence

was not demanded by custom. So that the legend of the Morse, if true at all, must have been doctored to make it livelier.

After such correction perhaps it would be more prudent to abstain from further anecdote concerning the same great prelate. But as the following was told to me, only yesterday, at Birmingham itself, by two prelates of credit and renown, I venture to believe it *sub conditione*.

Ullathorne was preaching, or rather about to preach. With impressive deliberation he gave his text "Domine non sum dignus." Before he had time to give the English translation of it, a little boy in the sanctuary, to whom, as an habitual server at Mass, the Latin words were familiar, and conveyed "one clear call" for him, seized the gong-hammer and struck a loud and resonant boom. The congregation understood and devoted itself to gravity. The bishop turned a severe eye towards the sanctuary: turned again to the people and repeated his text with more austerity "Domine non sum dignus." The boy, finding the repetition quite in order, struck the gong again. The congregation found solemnity more difficult and more obligatory than before. Dr. Ullathorne's eastward glance was more pregnant with protest and severity. Once again he turned to the people, and a third time, in deeper tones, gave his text "Domine non sum dignus." All along the traditionally minded boy had counted on a third time, and punched his gong again. Then the Bishop spoke in the vernacular.

"Take," he commanded, "that 'ammer out of that child's 'and."

Another liturgical episode—when the Abbey Church at Fort Augustus was opened there was, of course, a function, and the local paper reported the proceedings with bland civility. "At this juncture" it said "the officiating dignitary observed *Pax Vobis*, to which the deacon (we understand) appropriately replied *Et cum spiritu tuo*."

Cardinal Manning was thoroughly aware of the amount of legend that, even in his own day, gathered round his name. He once said to me, over his fire, 'My dear boy, I hereby authorize you to deny utterly nine out of every ten stories you may ever hear about me, and nineteen out of every twenty statements concerning me you may read in the newspapers.' While thanking his Eminence for these faculties, I ventured

to hint that in exercising them I might be in doubt as to the reserved cases.

"Which nine, and which nineteen?" I murmured.

"Do not be *subtil*" advised the Cardinal (who never was) sniffing slightly and wagging an admonitory foot. "Contradict any nine statements you are taught to believe, and any nineteen you think sound probable."

Remembering which was 'more subtil' than any beast of the field I naturally resolved to eschew 'subtilty,' and have stuck to simplicity ever since. (A near relation thus passed judgment on one of my earliest works. 'I didn't expect anything I liked, but I thought you'd push for cleverness. It's as simple as a nursery tale.' No prophet ever had a larger country of his own than the present writer.)

But I did not know Cardinal Manning in the days of my correspondence with Bishop Forbes, Canons Liddon and Carter, Mr. Mackonochie, etc. As I have said I did not know *them*—perhaps they diagnosed me as an ancient country gentleman. When I first did meet the Cardinal we also had corresponded, and I regret to say he laughed.

"Why?" my blushes enquired. And he answered very genially:

"Don't be offended, my dear boy" (I was twenty and looked sixteen), "I had imagined you to be an elderly squire."

The ecclesiastics of my acquaintance were mostly country parsons of moderate views, though some were "High and Dry," some few of almost dizzy "height" (for those simple days), and my two grandfathers uncompromisingly low. They were mostly well-born, a fact seldom forgotten by their wives, and I remember them almost all as being pleasant, not aggressively ecclesiastical in beauty, though in dress more rigidly correct than the generality of Anglican clergy nowadays. I believe my absolutely Calvinistic Irish grandfather would rather have worn a red hat than have been seen abroad in the squash cap wherewith so many clergymen now condescend to temper the awe of the laity—a cap much affected also by charwomen.

Our own Vicar was, by predilection, high church, and even heard confessions; but would have blushed to find it fame. But his large congregation of opulent farmers and small tradesmen was of traditional sympathies (a tradition, however, dating from the eighteenth century only) and suspicious

of visible novelties, and he was not given to surprising their eyes or ears. Nowadays he would be held terribly easy-going ; and perhaps he unconsciously drew his own silhouette portrait when he said, pleasantly, that all he required in his curates was a couple of gentlemanly *aides-de-camp*. If anyone desires more studied portraits of the country clergy of my youth he may find whole galleries of them in Anthony Trollope's never sufficiently admired Barsetshire novels.

Though "Gracechurch," our little town, was richly supplied with dissenting chapels, one never had much ken of the Nonconformist ministers. I fancy some of them were only "Rev." on Sundays : though I remember one, perennially so, whose garden joined ours, and I could never perceive anything strikingly sectarian in his mild devotion to horticulture. On the whole Gracechurch was much more like Cranford than Middlemarch, and there was no stir of Church *versus* Chapel polemic : none of our chapels were Salem Chapels, and a Dissenting Minister was as socially remote as the Grand Lama of Tibet. The most rabidly Low Church of our ladies would not have dreamed of inviting a "Ranty Parson" to a party, indeed she might have been in some dread of entertaining her own grocer unawares. Blood may be thicker than water, but class was very much "thicker" than creed in Gracechurch. The nearest really High Church clergyman was of an undeniable "county" family, and it covered the multitude of crosses in his church and on his coloured stoles.

We were too instructed to think, like Uncle Pullet, of a bishop as a sort of Baronet, who might or might not, be in holy orders. But a bishop not oftener than once in three years or so swam into our ken, and then we were apt to survey his "magpie" with a mild surmise, silent as to how on earth he got it on lest our conjecture should be incorrect and betray ignorance of high matters. We knew that the bishop's wife was not her ladyship, and thought it hard : it seems to me harder still in the frequent cases now where the prelate is also a knight ; to make a man a knight and not let his wife be my lady is a sort of Anglican equivalent for the unsatisfactoriness of being a Cardinal *in petto*, a kind of fact without any consequences.

It was not at "Gracechurch" but while I was at school at Lichfield that Bishop Selwyn confirmed me. In a subsequent *tête à tête* he gave me the impression of considering me odd :

hardly had the disappearance of childhood relieved me from the incubus of dreading to see in my contemporaries' eyes their conviction that I was "old-fashioned," when I began to perceive that they regarded me as an "odd" boy. Selwyn of Lichfield had been Bishop of New Zealand, and was held "Colonial" in manner. Endless stories gathered about him. But they are mostly printed in books; I was sure (in spite of his tiresomely obvious opinion of my oddity) that he was a fine and great man: whether it be a sign of grace or of feebleness, I have indeed, throughout life, been disposed to rate highly the judgment of those that I have felt to be adverse to myself.

How as a very young boy I travelled in company with Cardinal Paul Cullen has been said in *Gracechurch*. Long afterwards in a small country town I was having my hair cut, and the operator said "Last gent I was on was a Catholic too. I shaved him."

"How," I enquired, "could you tell by shaving him what his religion was? Do we take the lather differently from Protestants?"

"Not that I've noticed. But he had a shirt-front like yours, Sir, only redder. The other gent with him called him 'Your Elements.'"

A Cardinal in a small Cathedral city? It seemed incredible. But my barber made a queer face and pointed his scissors at the looking-glass. "That's 'im to the life, he insisted. And I could not help believing he had shaved the Lord Cardinal Primate of Ireland.

Cardinal Manning told me that once he had to change trains and wait for an hour at Norwich. He went for a stroll, and, a sharp shower falling, he took shelter in a chemist's shop, where an umbrella-less lady, of severe aspect, was also weather-bound. Standing by the glass door, and looking out on the rain-splashed street his Eminence tried to recall anything particular he knew of Norwich:

"The Man in the Moon"

he recited *sotto voce*, but audibly

' Came down too soon  
And lost his way to Norwich.  
The man in the South  
Has burnt his mouth  
With eating of cold plum-porridge.

"I hate a fool," remarked the austere lady.

"I knew who she was," cried I, delighted, "Didn't you?"

"For all I knew she might have been the wife of the man in the moon."

"Not she, my Lord, she was Mr. F.'s Aunt."

"In *Little Dorrit*."

The Cardinal was glorious at rising to a quotation or an allusion.

Once he asked me "Well, and what have you been reading this evening?"

"A book called the 'Doctor' by Southey."

"A book called the Doctor' forsooth! Have you come to this in it (it's thirty years since I read it) 'what an admirable gift in tediousness had Professor Schütz of the University of Vienna, who in lecturing on the Thirty Years War began with the Deluge.'"

Once I myself saw the great Prince of the Church condemned, and by another lady (of some four summers.) He had driven me to St. Francis's in Pottery Lane, an umbrageous valley of the Notting Hills. There was a Christmas tree, or party, afoot, in the school: and the Cardinal with unspeakable, though silent, groanings essayed to be friendly and urbane. He could talk to children almost as free and easily as Dr. Johnson could talk like a little fish. But when did he flinch from a duty? However he would, if he could, economize the duty: and pinning one peculiarly small, and defenceless little girl with his eye, he slowly manœuvred her into a corner, and thus opened fire.

"How old" he asked, twitching and sniffing, "are you?"

Original as this pointed enquiry was, it failed to impress the lady. She regarded him coldly, ducked, turned away, and remarked "You old silly."

I wished (like Mrs. Markleham and Miss Trotwood between them) that I was a Turk and among my own people too. To have obviously witnessed this defeat was quite horrible. Would the Cardinal ever forgive me? Culprits he could forgive very generously, but I had not offended. I once saw him stumble, and fall down three steps, in the Pro-Cathedral sacristy, and he looked as if I had *pushed* him down.

One night, while on a visit to him, I went to his library for our usual good-night chat, which usually began about nine and

lasted an hour. On this occasion I found him a trifle restive and less heartily disposed for friendly talk than was his way.

"Perhaps you're tired," I hinted at last.

"The truth is," he confessed, "I'm reading the *Woman in White*," and he produced Wilkie Collin's novel (if novel it can be called) from under his eminent person, where it must have been but an uneasy cushion.

Next morning (we breakfasted alone) I inquired for the lady.

"I confess," he said, with the nearest approach to a blush I ever saw upon his face, "that I sat up till I had finished her."

Then, as if willing to blur the impression he said, "Let me see. Has not a little bird told me that *you* have written a novel?"

His air was rather bantering than flattering, and I would dearly have liked to contradict that officious little hit, but could not.

"Yes. Last year, before I left school," I admitted.

"And it was published?"

"Yes."

"Produce it."

In due time, under further pressure, it was produced. The Cardinal read it and did not like it. It was never difficult to perceive what he did not like. And I perceived only too clearly.

"However," said his Eminence, "it shows you have a filial command of your Mother Tongue."

Ruffled at his disapproval of my poor tale, I was rash enough to reject this meed of praise, instead of meekly making what I could of it.

"Does filial *command*," I asked, "ensure being long in the land?"

For this pertness I was sent to my bed—in Coventry. To that unpleasant town the Cardinal was much in the habit of relegating me. The first time I was sent there was very soon after my becoming a Catholic. Fired with emulation of a brother convert who had made a Retreat at Manresa, I posted off to make one at Clapham. And, from some Redemptorist bird, his Eminence heard of my insignificant presence there. I received a telegram, "When you have done come and stay here, H.E.C.A."



I arrived about seven in the evening and met my eminent host in the white blankness of the hall. He spake no word but pointed to the dining-room—with an evening paper that crackled disapproval. I am sure he knew that it must increase my discomfiture to be made to slink on in front with a Prince of the Church behind; I did try to make him go first. But he merely pointed on, with eyes that said, "Obedience is not only courtesy but all the law and the prophets."

'Twas a gaunt room: with immense gaunt windows, curtainless and blindless (except for external incrustations of sooty rain dried and hardened on the panes). To sit in it by gaslight was about as intimate and private as it would be to be exposed in a dirty greenhouse at Charing Cross. Sitting at the huge table (furnished with a teapot for the Cardinal, and a partridge for his guest) one was stared out of countenance by the portraits of old Vicars Apostolic, all apparently painted by the same artist whose ruling principle was abhorrence of flattery,

His Eminence ranged himself behind his newspaper, and proceeded to munch dry toast till one couldn't have heard oneself speak if one had dared to speak. He ate dry toast till I could only think of a boy of school who had but one accomplishment, that of being able to devour seven cracknell biscuits in a row without drinking or finding his natural moisture abated. At last the Cardinal looked over his paper and saw me motionless, steadfastly regarding "Epus. Gradwell," as the inscription on his frame announced.

"Why don't you eat your partridges," his Eminence demanded. There was only one, but he often indulged in this lofty inattention to detail.

"I can't. There are no forks."

"But there is a bell."

"I didn't like to get up and disturb your Eminence."

"Oh, ho! we are meek. One sign of grace, anyway," quoth the Cardinal, not without glee.

"What have I *done*?" I entreated, piteously, to him.

"Where have you come from?" he asked, in tones which would have been suitable had I been last heard of on a race-course or addressing the Wesleyan Conference.

"From Clapham."

"And what were you doing there?"

"Making a Retreat."

"And who sent you there to make a Retreat?"

"No one. I went of my own accord."

"And I am your spiritual director," (I really don't believe I had ever realized before that there were four syllables in "spiritual") "and I do not chose to be like this" (and he held the first fingers of his hands opposed to each other till their nails just touched) "with—others. I have my plans for you. And they are not Clapham."

I was crushed and cowed, and so visibly that a thaw in his high latitudes set in. Newman (not the Oratorian, but the Cardinal *gentiluomo* of the Vatican Council) was summoned, and forks arrived. I was able to cut the partridge, and his Eminence gave over cutting me. After quarter of an hour I was sufficiently recovered to inquire if my host remembered Kingsley's poem in eulogy of the North-East wind.

"I remember his wicked Squire," he replied, eyeing me with suspicion.

"I like it better," quoth I, "I can't see what the North-East wind is for."

"For correction, I take it."

Presently he was sun, and laughed.

"Your lamb-like innocence," said he, "reminds me of a picture I saw in a loan Exhibition. It was a German-school Madonna: and a German priest was with me. I suppose he meant to say the face was Saint-like in its innocence. But he said, 'Isn't she sheepish-looking?' I was going through another loan Exhibition, at Manchester, and two factory girls were examining an Assumption with our Lady throned on billowy clouds. I heard one of them say, 'I wonder why the lady's painted sitting on the steam.'" With my Spiritual Director turned to anecdote I knew the wind had shifted south. I did not have to sleep in Coventry that night.

JOHN AYS COUGH.

## VERIDICAL AUTOMATISM?

### A GLASTONBURY MYSTERY.

THOSE who believe in the authenticity of communications, as they purport to be, from the world beyond the grave have constantly to meet the objection that no instance can be quoted in which these communications, made either through automatic writing or through other mediumistic channels, can be shown to have served any useful purpose. Portfolios by the hundred have been filled with automatic script; much of this has been printed in extenso, not a little reproduced in facsimile. And yet we seem to have obtained nothing but a portentous mass of futilities and figments which can be of no possible profit to any one. The output is in literal truth "such stuff as dreams are made on." It tells us nothing which adds to the sum of human knowledge, or, if it professes to impart information, the incoherencies, or inconsistencies with other records, are so manifest as to forfeit all confidence. Even such convinced champions of the cause as Sir Oliver Lodge obviously feel the force of this objection and their best energies are concentrated upon the task of framing some fairly acceptable answer.<sup>1</sup> For the most part they have to fall back upon the plea that the movement as yet is only in its beginning and that better results will come as fuller experience is gained. Certainly he would be a courageous advocate who ventured to appeal to the *Imperator* records of Mrs. Piper as valuable adjuncts to our historical sources for the study of the Old Testament.<sup>2</sup> So, again, the theological pronouncements of the Rev. Stainton Moses, of which Sir Oliver Lodge apparently thinks highly, are at almost every point in flat contradiction with the equally respectable and authoritative disclosures of Judge Edmonds in the early 'fifties. To go no further than the domain of archæology and philology there must be a thousand matters about which we are legitimately

<sup>1</sup> See *Raymond*, Part iii. chapters 11 and 12.

<sup>2</sup> See the *Proceedings* of the Society for Psychical Research, Vol. XXVIII. pp. 480 seq. I have touched upon this point in my article on "Spirit Phenomena," *THE MONTH*, March, 1917.

curious and as to which the dead could give us information which is still verifiable, but down to the present moment there has not been a single well-attested example of a problem which has been solved by this means in all the seventy years during which our mediums profess to have been in communication with the spirits of the departed.

It is, therefore, with considerable interest that one turns to examine the contents of a book which the publishers on its outer wrapper describe as "a record of remarkable archæological discoveries directed by means of a method of automatic writing scientifically applied." The work itself, to quote its full title, is called *The Gate of Remembrance—the Story of a Psychological Experiment which resulted in the discovery of the Edgar Chapel at Glastonbury*, by Frederick Bligh Bond, F.R.I.B.A., Director of Excavations at Glastonbury Abbey.<sup>1</sup> From an advertisement on the cover we may learn that besides his archæological work Mr. Bond is the writer of *A Preliminary Investigation of the Cabala contained in the Coptic Gnostic Books and of a similar Gematria in the Greek of the New Testament*, which affords an indication that the author's interests must for some time have centred in occultism, but that of course need not render him in any way less competent as an architect or an antiquary. The story of the discovery in brief is this. Some few years since, the site of Glastonbury Abbey with the ruins still found there passed out of private hands "into the custody of a body of trustees, acting on behalf of the National Church." Under these circumstances it was deemed possible and desirable to make excavations on a scale which Sir W. H. St. John Hope in an earlier exploration (1904) had not ventured to attempt. For more than twelve months before May, 1908, when the new investigation began, Mr. F. B. Bond, in view of his anticipated appointment as director of excavations, together with his friend J.A., who is here only indicated by his initials, had saturated themselves with the literature of the subject. As it happens J.A. is an automatist, and Mr. Bond is keenly interested in psychical research. It was accordingly agreed between them that they should make some experiments, to ascertain how far automatic writing might help them in their proposed Glastonbury explorations. The account given of the inception of these experiments runs as follows :

<sup>1</sup> Oxford : B. H. Blackwell, Broad Street. 1918.

It was on the 7th of November, 1907, that F.B.B. and J.A. had their first sitting for the purpose of furthering the Glastonbury research. This took place at 4.30 p.m. in F. B. B.'s office. J. A. held a pencil, F. B. B. provided foolscap paper, which he steadied with his left hand, while placing his right lightly on the back of J. A.'s, so that his fingers lay evenly across its surface. F. B. B. started by asking the question, as though addressed to some other person :

*Can you tell us anything about Glastonbury?* J. A.'s fingers began to move, and one or two lines of small irregular writing were traced on the paper. He did not see what was written, nor did F. B. B. decipher it until complete. The agreed method was to remain passive, avoid concentration of mind on the subject of the writing, and to talk casually of other and indifferent matters, and this was done.

J. A. in a signed statement independently confirms this account of the procedure followed. He states positively—and indeed this seems to be the common experience in cases of automatism—that though the writings were produced by his hand he had no knowledge of their nature or purport. He adds also that his normal attention was diverted to other matters and that promiscuous conversation at these times was the rule.

As for the script itself, after a few vague generalities, the first result of moment was the drawing by J. A.'s unconscious hand of several rough outlines. One of these which was clearly intended for a plan of the abbey church enclosed the signature "*Gulielmus Monachus.*" But it exhibited one very striking feature. At the east end, beyond the choir and high altar, it showed a chapel of large size, almost as long as the choir itself. Of this chapel no trace existed above ground and the excavations of 1904 had revealed nothing. Professor Willis and one or two earlier historians of the abbey had conjectured that there was a central chapel here with others on each side but they had imagined nothing on a scale at all comparable to that now unexpectedly suggested. During the ensuing sittings in the winter of 1907—1908 further details were given in the script, partly in ungrammatical Latin, partly in English—the communicators purporting to be for the most part monks of the ancient abbey. The information was given that the chapel was the *capella Beati Edgari*, that it had been built by Abbot Beere (c. 1509) and extended by the last abbot, the Martyr Richard Whiting. The dimensions were more or

less clearly indicated, it was stated to have been built in four bays, and the vaulting and glazing were described with some minuteness. In May, 1908, the excavations began, and when these were persevered with, foundations were disclosed at the east end of the choir corresponding in all respects to the indications of the script. This is the sum and substance of Mr. Bond's volume, though he has supplemented this particular piece of research with some other psychic communications of interest, connected with Glastonbury, which were obtained through the same channel. These last are concerned mainly with the Loreto chapel, built by Abbot Beere somewhere about the year 1520, and with the personal history and character of a certain monk Johannes. Johannes, we may note incidentally, though one of the most copious of the supposed communicators, is described as still in Purgatory. "My punishment is past," one of his brethren, the monk Gulielmus, informs us, "but Johannes is yet in pain."

As may be inferred from what has already been said, not a few of the communications written down by the hand of J. A., profess to emanate from some member of the Glastonbury community. Sometimes they are signed with a name, sometimes the authorship is suggested by the contents of the script itself. Thus we have, for example, what purports to be the Abbot Beere's own account of the marvellous escape from death which led him while travelling in Italy to bind himself by vow to build a chapel to Our Lady of Loreto on his return. Perhaps this incident will serve as well as any other to give an idea of the language in which most of the communications are made.

*Question.* What was your vow ?

*Answer.* Know ye not that wee were borne downe by rude men in foregin parts and the mule which bore me fell, for I was a grete and heavy man. And being like to fall down a steepe place or be trampled by ye mule, I called to Oure Lady and shee heard me, soe that my cloke catching on a thorne I was prevented, and then said I: "Lo! when I returne I will build a chapel to Our Lady of the Loretto," and soe instant was I in my vowe that the brethren were grieved, for it was arranged in Chapitre that wee shold build a Chapel to our Edgare before I went in ye shyppe. Therefore builded I hym first, for it was a public vowe, but mine owne vowe I fulfilled afterer, and soe all was well—Yt is given.

Despite the very personal and sometimes characteristic

form in which these and other communications are made, F. B. B. and J. A. do not ascribe the authorship to particular disembodied spirits. We are expressly told that neither of the experimenters, to use their own words and italics—

favoured the ordinary spiritualistic hypothesis which would see in these phenomena *the action of discarnate intelligences from the outside upon the physical or nervous organisation of the sitters*. They would regard such a view as something like a reversal or turning inside-out of the truth. But that the embodied consciousness of every individual is but a part, and a fragmentary part, of a transcendent whole, and that within the mind of each there is a door through which Reality may enter as Idea—Idea presupposing a greater, even a cosmic Memory, conscious or unconscious, active or latent, and embracing not only all individual experience and revivifying forgotten pages of life, but also Idea involving yet wider fields, transcending the ordinary limits of time, space and personality—this would be a better description of the mental attitude of the two friends.<sup>1</sup>

It seems right to quote this out of justice to Mr. Bond and his fellow-researcher, though the theory to my thinking is at best very nebulous and obscure, involving, so far as I can understand it, an entirely pantheistic conception of the Universe. The main point, however, which calls for discussion here is not the problem of automatism in general, but the very plain and practical issue which is raised by the Glastonbury experiments. Is it a fact that the script written down automatically by J. A. in 1907 contained information of a complex character regarding the Abbey church, which could not then have been known to either of the sitters and which was subsequently verified by the excavations of 1908 and the following years ?

Let us do Mr. Bond the justice to suppose that in answering this question in the affirmative he has done his best to state the facts clearly and honestly. It must be confessed that on close scrutiny his conclusions seem to me quite unconvincing, but that he has made out some *prima facie* case is beyond dispute, and the summary statement, given in tabular form on pages 70—78, of the prints on which he lays most stress, is clear and fairly helpful. One would like to reproduce the whole document as it stands, but limitations of space render that impossible. It must suffice here to say that, according

<sup>1</sup> *The Gate of Remembrance*, pp. 19—20, and cf. p. 82.



to the claim made, the script clearly indicated the following features :

1. The existence of a *large* rectangular chapel at the east end of the abbey church.

2. That there was an entrance door at the extreme east of this chapel some five paces behind the altar.

3. That by this new construction the old church was extended eastwards for a distance of thirty yards (*virgæ*).

4. That the windows were filled with glass of azure blue (*vitrea azurea*).

5. That the chapel was vaulted in the new style of fan tracery.

6. That the chapel terminated eastward in a polygonal apse (added to the Edgar chapel after Beere's death by Abbot Whiting).

7. That there had been an older polygonal chapel at the east end of the church, the foundations of which may still be traced.

8. That there was a stairway, with a small crypt under it, which led from the east end of the church up to the Edgar chapel, and that the stairway was divided down the middle by a stone hand-rail.

9. That the Edgar chapel as planned and constructed by Abbot Beere was 72 feet in length, built in four bays, also that the inside width was 27 feet and the outside 34 feet.

These are the main points which have been extracted from the data of the script (I omit a few minor and more obscure details) and it is contended that with regard to all these features the automatic writing of J. A. has been proved veridical by the excavations subsequently carried out. Furthermore the reader is given to understand that practically no materials were in existence before May, 1908, which would naturally point to any such conclusions; whence we are left to infer that the information is in some strange way authentically derived from an intelligence outside of this world, whether we do or do not attach credence to the profession made in the script that the communicators are the spirits of the old monks of Glastonbury. Now it is here that I feel bound to tax Mr. Bligh Bond with giving, unintentionally no doubt, a distinctly wrong impression. It is true he does not suppress any fact. He mentions (p. 12), though without giving it the emphasis which such a circumstance seems to claim, that in the

sixteenth, seventeenth, and eighteenth centuries the length of the old Glastonbury church was set down by the best authorities either at 594 feet or at 580 feet. Furthermore he supplies a plan to scale (p. 148) from which anyone who takes the trouble can easily calculate that without the newly discovered Edgar chapel at the east end the total length of the church would only be 515 feet or rather less.<sup>1</sup> But the ordinary reader does not take the trouble to make such calculations, and I am satisfied that in at least nine cases out of ten those who peruse this book will go away with the impression that until J. A. and F. B. B. in 1907 made their experiments in automatic writing and asked questions about the Abbey church, there was absolutely nothing to suggest the existence of a *large* chapel at the east end. Mr. Bond gives the fullest prominence to the fact that Sir W. H. St. John Hope's excavations in 1904 negatived the supposition of any eastern extension, he reproduces Willis's plan, which suggests a twenty feet chapel in that position, he mentions Phelps's conjecture of a small semicircular apse, but he practically ignores the vital point that any one who accepted the measurements of the church set down in the sixteenth and seventeenth centuries (when clear traces and traditions existed which have now disappeared), must inevitably conclude that seventy or eighty feet of the total assigned length remained unaccounted for. But there is more than this. It is admitted that Mr. Bond and J. A. in the course of 1907 diligently read up the literature of the subject. Browne Willis, Hearne, Phelps and Warner are expressly mentioned among the works which they studied. Now Browne Willis and Hearne both inform us, I quote the words of the latter :

To be short the length of the church with St. Joseph's chappel extended itself 200 paces or 580 feet, which was a greater length, we are told by Mr. Willis, than any cathedral in England excepting [old] St. Paul's.<sup>2</sup>

Again both Warner (1826) and Phelps (1836) print a document in the possession of the Bishop of Bath and Wells which was drawn up only some fifty years after Henry VIII. seized Glastonbury Abbey. In this we find it explicitly stated

<sup>1</sup> This may also be gathered from a foot-note on p. 68, but only very vaguely and indirectly.

<sup>2</sup> Hearne, *History and Antiquities of Glastonbury*, p. 57. Without the Edgar chapel this would be quite untrue, as Winchester Cathedral is 548 feet long.

that "the greate church in ye abby was in length 594, as followith":

|                                  |                           |
|----------------------------------|---------------------------|
| The chapter house in length      | 90 foot                   |
| Quiier in length                 | 159 (in breadth 75 foot). |
| The bodie of ye church in length | 228 foott                 |
| Joseph's chapel in length        | 117 foott                 |
|                                  | <hr/>                     |
|                                  | 594                       |

That these measurements are fairly accurate may be learnt from an inspection of Mr. Bond's own plan, drawn to scale. He divides it into squares of 74 feet, 74 feet being the interior width of the nave and choir. The sixteenth-century document calls the width 75 feet. Surely this is near enough. Seeing the order in which these items are given, who can possibly doubt that in the sixteenth century when these measurements were recorded, there existed at the east end, beyond the choir and continuous with the church, a building some 90 feet long here called "the Chapter House." Even then the building was probably demolished, and it is easily conceivable that the author of the record may have misunderstood its real character. But such a building must have existed, and it can have been no other than what we now know to be the Edgar Chapel, built by Abbot Beere, as Leland expressly tells us, at the east end of the church. But as if this were not enough, Warner drives the conclusion home in the clearest terms. He was undoubtedly quite mistaken in suggesting that this 90 foot eastern chapel can have dated from the time of Abbot Adam, but he at least saw plainly that the "chapter house" must have been a chapel. His words are:

We may reasonably suppose that he [Abbot Adam de Sodbury, c. 1330] might add to these evidences of his respect for the holy Patroness of the abbey, by building and dedicating to her that noble chapel of 90 feet in length, which previously to the desecration of the sacred pile terminated to the east the great church of Glaston Abbey.<sup>1</sup>

These words occur in a book, expressly named by Mr. Bond as one which he and J. A. had carefully studied. By a process of conscious or subconscious inference, they or one of them rightly draws the conclusion that this building was not a Lady chapel erected by Abbot Adam, but the Edgar chapel of Abbot Beere. Then on November 7, 1907, they sat down to their

<sup>1</sup> R. Warner, *History of the Abbey of Glaston*, 1826, p. lxxxvii.

experiment in automatism and profess to be tremendously surprised when in answer to the formal request, "Can you tell us anything about Glastonbury?" J. A.'s hand draws a rough outline of the abbey church with a large chapel stretching out from the eastern end of the choir. Upon application for "a more careful" drawing, a second sketch was produced, by no means corresponding with the conditions afterwards revealed by the excavations, but quite in accord with the ideas then likely to exist in Mr. Bond's subconscious mind, for the oblong Edgar chapel, is shown with two others on the north side almost *on a level with it*, much as in Willis's conjectural plan, save that the Edgar chapel is made much larger. To this was added some rude Latin script not easily decipherable, in which among other things we read:

et capella extensit 30 virgas ad orientem et (? viginti) in latitudine et fenestras (cum) lapide horizontali quod vocatur transome et vitrea azurea, et facit altarium ornatum cum auro et argento et. . . et tumba ante altarium gloriosa ædificavit ad memoriam Sancti Edgar. . .

and the chapel extended 30 yards [*i.e.* 90 feet] to the east and (? 20) in width, and there were windows with a horizontal stone which is called a transome in windows of azure blue, and he made an altar adorned with gold and silver and. . . and he built a glorious tomb before the altar to the memory of St. Edgar.

Here we find exactly reproduced the (somewhat inaccurate) estimate of 90 feet, standing in Warner and Phelps. Moreover the mention of Edgar's tomb and altar recalls the extract, printed by Phelps on the very same page, from "An Inventory of the Chambers, Offices, etc. (at Glastonbury) taken about the time of the Reformation."

In the new chapel a very ffaire toomb of King Edgar, copper gilt. The altar being sette with images all gilt.<sup>1</sup>

So far, therefore, as regards the simple fact of the discovery of the Edgar chapel, I can see no reason for invoking the action of any supramundane intelligence. Mr. Bond and J. A., being duly impressed with the fact that the present ruins of the Abbey Church are some 80 or 90 feet short of the length assigned to the building in the sixteenth century, draw the inference consciously or subconsciously, just as Warner had

<sup>1</sup> The whole is printed in Phelps, *History of Somersetshire* (1836), I. p. 549. Cf. also Collinson and Dugdale.

drawn it before them, that there must formerly have been at the east end a big chapel of which no trace now remains above ground. Small wonder that in their automatic script this impression reveals itself, and is further decorated, through what for want of a better word one may call "the dream faculty," with the more, or less fantastic embellishments usual in such cases. Their inference is perfectly sound, indeed obvious. They dig and the foundations are discovered as anticipated. What is more the foundations brought to light fit in fairly well with the imaginative details given in the script. If there had been acute divergence the public would never have heard a word about the matter. As, however, they can be made to harmonize, a great claim is put forward for these automatic communications as messages from another world.

I should like to undertake a minute discussion of the whole list of alleged correspondences between the script and the results of excavation, which Mr. Bond sets down under so many heads, but there is no room for that here. My general answer must be, that beyond the central fact of the discovery of the foundations of a chapel some eighty or ninety feet in length and of proportionate width, hardly any of the details set down rest upon any reliable evidence. The script says there was a door at the east end, and Mr. Bond accordingly professes to have found traces of a door, but the only evidence for it is a gap in the foundations near the extremity of the apse. Such a conclusion is highly uncertain. It would be ridiculous to suppose that at every point in a ruined building where foundations cannot be traced there was formerly a means of egress, and on the other hand Mr. Bond's own plans of the western portion of the same abbey church show that in the earlier work the footings were continued under the entrance archway, the west cloister door, &c.<sup>1</sup> Similarly, there is no adequate evidence to show that the Edgar chapel was adorned with windows of azure blue. Mr. Bond states that this is "proved by the discovery of numerous fragments of blue glass in the trenches" (page 72). But first of all the azure glass discovered in the trenches was thirteenth-century glass in the foundations of a sixteenth-century chapel, so that Mr. Bond has to assume that this glass was "probably refitted from the windows of the earlier work altered or

<sup>1</sup> See the coloured plate in *Somersetshire Archaeological Soc. Proceedings* for 1912, p. 33.

removed by successive abbots," a very gratuitous supposition. Again, the account he gives of this glass in the *Proceedings* (1909, p. 109) hardly accords with the statement just quoted. In 1909, speaking of one particular point at the extremity of the apse, he says that "a few small remains of encaustic tile and glass were gleaned from the mass—but nothing considerable. Some of the glass was of a different nature to that which had previously been encountered, being much thicker and of a beautiful azure-blue colour." Now when this was written Mr. Bond had already carefully explored all the foundations and trenches of the Edgar chapel. Hence we are compelled to infer that a very small proportion of this blue glass was found in comparison with the remnants of ordinary glass. Moreover, he himself suggests that this particular spot at the extremity of the apse had been dug up and rifled about 1813 in the time of the antiquary Kerrich. This alone would account for the disappearance of the foundations at that spot without any theory of an eastern doorway.<sup>1</sup> And once again Mr. Bond, writing in 1917, agrees very ill with what he said in 1909 in the matter of the polygonal apse. In 1909 he declared that, before the eastern extremity of the chapel had been excavated, he conjecturally sketched a polygonal apse rather than a round one because the former shape "was more consonant with the sixteenth-century practice in building."<sup>2</sup> But in 1917 when he wants to impress his readers with the supranormal quality of the automatic script he assures them that there were no data existing "from which the probability of a polygonal ending could be inferred."<sup>3</sup> These two statements, I submit, cannot possibly hang together. Further, there is another piece of evidence to be considered which bears upon the question of the apse. From a late eighteenth century map recently found among the papers of Col. W. Long, it appears that some tradition or sketch existed at that time which showed the Edgar chapel, expressly recognizes it as such, gave approximately its correct length (87 feet) and indicated roughly its polygonal apse. This plan seems to have been drafted in connection with some sale of property and it is certainly later than 1751.<sup>4</sup> It is true that

<sup>1</sup> *Proceedings of Somerset Archæol. Soc.* 1909, p. 109.

<sup>2</sup> *Ibid.* p. 105.

<sup>3</sup> *Gate of Remembrance*, p. 72.

<sup>4</sup> It is reproduced in the *Proceedings of the Somersetshire Archeological Soc.* 1916, pp. 113—115.

Mr. Bond and J. A. declare that they knew nothing of the plan in question until 1910, long after the automatic script had been written down, but can they be quite sure that no other similar sketch had ever come to the knowledge of one or other of them and been photographed upon the sub-conscious memory, though normally all recollection of the circumstance had perished? To be brief, I can see nothing in all those details of the script which Mr. Bond claims to be veridical, *e.g.*, the four bays, the approximately correct width, the fan vaulting, the polygonal apse, &c., but a series of fairly lucky conjectures which any expert in architectural history might easily make, given the primary fact that a chapel some 90 feet in length had been constructed by Abbots Beere and Whiting in that particular situation.

It will be understood that I in no way impugn the good faith of either of the sitters, but I may admit that two circumstances impel me to scrutinize very closely the logical basis of the claims they have put forward. The first is the fact that Mr. Bligh Bond stands confessed as a believer in all sorts of cabalistic imaginings connected with the numerical equivalents of Greek and Aramaic words. He holds that profound mysteries underlie the fact that the letters of St. Peter's name Cephaz ( $\kappa\eta\phi\alpha\varsigma$ , *i.e.*  $\kappa=20$ ,  $\eta=8$ ,  $\phi=500$ ,  $\alpha=1$ ,  $\sigma=200$ ) give us the number  $729=9\times9\times9$ , the perfect cube, and by treating a number of other prominent New Testament words in the same way, inserting an article here, changing a spelling there, or modifying an inflexion somewhere else, he shows that one can arrive at the most wonderful parallelisms and correspondences. I must confess that after a serious attempt to make acquaintance with his book, the whole system appears to me just as crazy and perverse as anything I have ever read in the supposed Bacon-Shakespeare ciphers, or in the attempts to date the coming of Armageddon and Antichrist. Yet Mr. Bond can discourse to would-be disciples as follows:

The discovery in the Gematria of the Greek Scriptures of indubitable traces of a coherent and consistent teaching in harmony with the exoteric expression of the Christian dogma and forming a definite circle between the theology of the Sacred Books and that wonderful scheme of imagery and symbolism of an architectural or geometrical nature with which the Gnostic Books abound, and which is so evident in Scripture, gives point to that outstanding fact in the story of the life of Jesus, that He was trained as a



Carpenter or Builder (TEKTON) and suggests that behind this natural and outward fact there lies a mystery, viz., that He in His Divine Personality was the builder of the Æons (Heb. i. 2), and that the knowledge which He gave His Church was the knowledge of those principles by which the worlds were made (Heb. xi. 3).<sup>1</sup>

Secondly I must also confess that the pseudo-archaic English in which most of the script is written puts me quite out of sympathy with the supposed communicators and their living intermediaries. It is English which no generation of men dwelling in these islands ever spoke, but it is the sort of English that I could imagine a very careless and ill-trained student of our early literature using in his dreams if he believed he was called upon to address Henry VIII. or Thomas Cromwell in the language current at that period. We have impossible forms like *I ybuilded*, and numberless past-participles with the y prefix like *ybuttressed* or *yvaulted* quite out of date in Tudor English. Then over and over again we find talk about "fanne-tracery" and "fannes"; yet the *New English Dictionary* gives no example of this architectural use of the words older than the first part of the nineteenth century. Certainly in all the documents cited by Sir W. St. John Hope in connection with the vaulting of St. George's Chapel in his great work on Windsor Castle the term does not occur. But most noticeable of all, the language of the monks about the domestic concerns of the community and particularly about their *pater-nosters* is quite impossible. For example "I didde *paternosters* for that which wasne my sinne," or "Ye pulpitte was silent—not homilies, but the brethren did list to songs of prowess and pleasure instead of *paternosters*." Mediæval monks did not "listen to" *pater-nosters*. In fine, whatever the intelligence may be which professes to communicate, it can hardly expect to gain credence for revelations couched in language which is itself an obvious sham.

HERBERT THURSTON.

<sup>1</sup> Bond and Lea, *A Preliminary Investigation of the Cabala*, pp. 3, 4. As might be expected, there are obvious traces of this "gematria" nonsense in the script; see, e.g., *The Gate of Remembrance*, p. 147.

# MISCELLANEA

## I. CRITICAL AND HISTORICAL NOTES

### THE POPE'S PEACE NOTE AGAIN.

THE neglect of our Government to make its reply to the Pope's Peace Note of last summer was sure to involve them in never-ending difficulties, as is illustrated by the way in which it was brought forward again in the House of Commons the other day. On February 13th Mr. M'Kean, the Nationalist member for South Monaghan, proposed an Amendment to the Address, expressing regret that the discourtesy thus shown to the Pope had caused some demoralization among the Catholic troops fighting in our army and navy and those of our Allies, all the more since it had appeared that it was the outcome of a discreditable Article in a secret treaty between the Governments of the Entente whereby the British Government had bound itself to "preclude the intervention of the greatest influence on earth for the purpose of effecting a just and enduring peace." Mr. M'Kean perhaps exaggerated somewhat in describing the effects of the Government's action as so far-reaching, but there is no doubt that it has caused considerable dissatisfaction among Catholics everywhere. And if they do not appear to have intended any discourtesy to the Pope in thus leaving his Note unreplied to, they have only themselves to thank if by so doing they have led many to accuse them of such discourtesy, among these being personages of influence and responsibility like Cardinal Logue and some of the Irish and English Bishops in their Lenten Pastorals. However, the Amendment proposed by Mr. M'Kean has had a useful result in drawing from Lord Robert Cecil, on the part of the English Government, and Baron Sonnino on the part of the Italian Government, disavowals of any intended discourtesy to the Pope, still more of the wish to exclude him from efforts for the establishment of a just peace.

Baron Sonnino, while declaring himself to be bound by his duty to his Allies to refrain from furnishing the exact text of the said secret treaty (which we suspect was an engage-

ment to exclude all non-belligerents from participation in the Peace Conference, unless with the consent of all the Allies), hastens to deny the false version issued by the Bolshevik leaders "lest the feelings might be hurt of a great part of the [Italian] nation in its devotion and respect for the Holy See, a part of the nation which has accomplished and is accomplishing nobly its duty to the Fatherland," and because it was false also that the course followed by the Entente in regard to the Papal Note had anything to do with the secret treaty. He also went on to protest that he had "no intention of prejudicing the right of the Italian Government to pronounce regarding the admission or non-admission of representatives either of the Holy See or of non-belligerent States to a possible future general Conference." And Lord Robert Cecil, while admitting the great importance of the subject, and protesting that the Government "felt itself to be the trustee for the good administration of an Empire which contained many millions of Roman Catholic subjects," said that "the terms of the secret treaty, the action with regard to the Papal Note, and the other matters to which the honourable member had alluded, were not intended and did not constitute in the opinion of the Government any insult or disrespect to the Pope or to the religion over which he presided." Then he went on to explain the reasons which had caused the British Government to refrain from replying to the Papal Note. He laid stress on the fact that on August 16th, shortly after the Note was handed to it for distribution among the Allies, it had replied to the Pope that "it had received his proposals with the most sincere appreciation of the lofty and benevolent intentions that had animated His Holiness, and would examine them with the closest and most serious attention." But then was published as early as August 29th the letter addressed to the Pope by President Wilson, and this confronted them with the question whether they should identify themselves with the President's letter, or if perhaps differing from it in some particulars, should with their European Allies send in an equally reasoned statement of their own. They concluded that nothing would be gained by adding anything further, and this, adds Lord Robert, "was so stated." This last short clause is somewhat ambiguous. Does it mean that it was so stated to His Holiness through Count de Salis in a cordial message which was received and accepted as such, or merely that it

was so announced to the British public? If the former we can understand that there was no discourtesy shown or felt, and we have heard that this was the course taken.

Still, we cannot but think that the Government made a serious mistake in not sending a reply of its own to Benedict XV., and one in the form of an acceptance of his proposal, which it should be borne in mind was not that the conditions he set forth should be accepted straight off by the belligerents, but that they should be taken as a basis for discussion between them. We may quote as to this the guiding words which our Cardinal Archbishop spoke at Westminster Cathedral on February 11th.

We can well understand that English statesmen are not able to regard the Holy See as we regard it, or that they do not recognise in the Holy See a definitely constituted centre of Christian unity. . . . But there would seem to be none among them to grasp or understand the historic place which the Holy See has in all great events as the world goes on. . . . A short time ago our Holy Father addressed an invitation not to the newspapers but to the Governments of the world to take into consideration certain aspects of the war, due consideration of which might lead more quickly towards the ultimate negotiations which must take place before any peace can be arrived at. Without waiting, without even considering the terms of that Note, and without giving themselves time to weigh and ponder them, the leaders of public opinion in this country gave to their thousand readers a false conception of what the Holy Father had done [with the result that] to this day those who rule the destinies of this country have found themselves unable to send any reply to the Holy Father's invitation.

If we may presume to add a further detail to what his Eminence has thus said about the moral influence of the Pope, we may invite attention to the difference between the power of the Pope and that of a secular Sovereign invited, as the King of Spain is at present invited, to be the intermediary during time of war between two or more belligerent Powers. The King of Spain has his representatives at each of the Courts participating in the conflict and thus equipped can render good service in toning down somewhat the misunderstandings and their consequences which are wont to arise between Powers disposed to think the worst of one another. But the Pope can go far beyond this. Being the highest moral and spiritual power in the world, and being from the nature of his office in the relation of a father to an organized

section of the populations on each, indeed on all sides, besides being in recognized sympathy with sections of these same populations who are not of his religion, he can inspire in these populations and their rulers a respect beyond the measure of his military strength, which is indeed and always was practically *nil*. Thus equipped he can penetrate much deeper into the hearts of the Sovereigns and their people and avail to remove some of the causes that keep them apart. And this when a war has gone on for a great while, and made men on either side long for a return of friendly relations between one another, is a very potent source of influence. Take an instance of what we refer to. The conditions suggested in the Papal Note as a basis for negotiation are such as the parties on either side will tend to view differently in proportion as they do or do not suspect the opposite side of an intention to use them for the renewal of past friendship and intercourse or the speedy starting of another and fiercer war. But in handling the grounds for entertaining or abandoning these suspicions the influence of the Holy See working through so many religious and peace-loving channels diffused throughout the countries concerned, can be of inestimable use, if the trust is reposed in its good faith that (*pace* the slanderers among ourselves and elsewhere) is due to it by a thousand titles, based on the venerable traditions and past services which have gained for it the designation of the Peacemaker of the Nations.

S. F. S.

#### NEW REMEDIES AGAINST FAMINE.<sup>1</sup>

*AN abstract of certaine frugall notes, or observations in a time of Dearth or famine, concerning bread, drink, and meate, with some other circumstances belonging to the same, taken out of a Latin writer, intituling his booke, Anchora famis & sitis.*

First, for the avoiding of all putrefaction, as well in bread, as in corne, it is very requisite that they bee perfectly dried, or gentlie parched, either in the sun, or by the warmth of the ayre, or else in the want of these two, in some apt oven, or

<sup>1</sup> These quaint recipes, which have a special interest now that the hand of the Food Controller is so heavy upon us, are taken from some eight printed pages used as fly-leaves in the binding of a book on Astronomy in the Jesuit Library at Bury St. Edmunds dated "Francofurti anno mdc xxi," and endorsed "for Mr. Jonathan Pynder" in a seventeenth century hand. The binding seems to be the original one, and therefore the Notes may be dated c. 1600.

rather in a stove,<sup>1</sup> but with such care, as they doe not burne, or savour of adustion.

2. After the baking of your bread, it is necessarie that the same be left in the oven, wel closed, for some reasonable time, the heate thereof being lessened by degrees, for so the bread being thoroughly baked, and suffered to coole of it selfe again, will satisfie the hunger of a man in double proportion to that which otherwise it would.

3. Each kind or sort of bread being a little tosted on the coales, and afterwards sopped in wine, will fil or glut exceedingly: such a breakefast as this taken in the morning, is a sufficient repast for the whole daie after.

4. The meale of parched corne doth fill the gutte exceedingly.

5. Bread may bee made of Rice, Indian millet, or Turkish wheat, either by decocting the whole grain in water, and so bringing it to the forme of pulties, and after baking the same, or else by grinding it into meale, but the latter way maketh the fairer bread [p. 2]. *This may as sufficientlie bee performed with our ordinarie wheat, for ought that I can imagine.*

6. All maner of pulse, as Lentils, vetches, beens, and such like, if they be first rubbed over in Lee, and then hulled and after ground, they will yeelde both fayrer meale, and better bread.

7. Paast, or Dowe is soone baked upon thin plates of iron or brasse.

8. Those which ride poste, are oftentimes content both to bake their bread, and also to rost their meate under the seates of their saddles, *here I think that our climate will prove too cold.*

9. Men must be brought by degrees, and not too sodainlie from their usual and natural food and drink into these artificell diets.

10. A pulties or hochpot, made of flower or meale sodden amongst apples, peares, plums, and such like fruite, or of some bread and water, or the broath of fleshe that hath beene tosted in the smoke, or with milke wel boiled together, doth fil the stomack more than thrice so much of dry bread eaten alone, especially if the same be high boiled to a stifnes, or consistencie.

11. Such like compositions do also extend farther in the satisfieng of hungry mawes being made of Biskets, or dry

<sup>1</sup> The italicised portions throughout are of course the translator's addition to the text.

hard or stale grated bread. And by this meanes one loafe will go as far as two new loaves.

12. All sortes of good cakebread, or spicebread steeped a convenient time in faire water, will convert the water into a most pleasant or wholesome drinke, the bread notwithstanding being very wholesome to be eaten.

13. Pound your pepper, ginger, and such like spices, and [p. 3] having steeped them in water, place the same well covered over a gentle fire, and then worke your paast with the imbibition, or decoction thereof. And by this meanes your spice will extend much farther in cakebread. And the same spice also being newe pounded or beaten, may bee afterward wrought up in paast for cakebread. Here you may practise upon these plants, which be hot and wholesome withall: as the wilde Cresses, otherwise called Pepperwort, Galingale, Thime, Orrace, Isop, Wintersavery, Penniroyal and such like hearbes instead of spices.

14. Some of these artificiall kinds of bread and drinke, if there be any left that may be wel spared, will serve for the feeding and fatning of cattel, geese, Hennes, Hogs, &c.

15. The smell or sent of bread (*I thinke hee meaneth that which is new and hot from the oven*) doth nourish the body, and refresh the spirits greatly. Some commend the spirites of bread extracted by distillation, as a soveraign preservative in the consumption, and other pining diseases.

16. If any of these artificial foods or drinckes doe happen to offend, either in colour, tast, or savor, they may be helped with honey, sugar, saffron, wine, annis seeds, Coriander seedes, sweet Fenel, Cinamon, and such like.

17. In the time of necessity, even greene corne taken as it groweth of it selfe, or a little parched or dried against the fire, or steeped, or boiled in wine or water, affoordeth a reasonable kind of sustenance.

18. The distilled water of oats, doth so warme ye stomach, as it doth overcome the senses. *It is well known that many do brue a verie strong and mightie drink with [p. 4] malted oates, and howe profitable the same might bee to all our English Brewers (if there might bee sufficient store of them had) in a dearth of wheat and barley, the same being rightlie matched, or rather mastered a little with the hop, to alter tast; they can best tell that have made their private experience and profit of them when others very inconsiderately have runne on their common, and chargeable course of brewing.*



19. The licour of the Birch tree is both wholesome, and saverie, and deserveth to be recommended in his kind.

20. There may be an excellent extraction made of ale, which you may terme either a spirit or a quintessence, and that in a smal dose, far more excellent then all the tartareous, sulphureous or mercuriall preparations. *If the Authour do heere mean any philosophicall course, it will bee both too curious and costly for the common sort of people: if onely a well rectified Aquavita, or an evaporation of the phlegmatick parte to a thicke body, I cannot see how we shal raise any store, or quantity of matter to furnish the subject which we have in hand. If he meane physically, we will reserve the strict examination thereof, till a fitter occasion bee offered.*

21. The meale of such corne as is ground in the month of August, is remembred amongst the writers of best credit, to keepe and last best all the yeere after.

22. Such bread as is made up of the flower of dry beanes is most strong in nourishment, and may bee corrected of his taste by the addition of comin seed. And it is also a usuall matter in Germanie to make a drinke of Beanes. *Our English Brewers also [p. 5] find good use of them amongst other corne in a smal proportion wherein they have a special care not to surcharge the rest of their beere corne, with too great a quantitie of Beanes least they should give a bad smacke or farewell to their beere: but I am verely perswaded that if either beanes or pease were artificially handled according to the maner before expressed, that they would not onlie prove servicable, and that in a large maner for Beere onlie, but also for the making of wholesome, sweet, and delicate bread.*

23. Of Veches first hulled, and of the hearbe Aphace, which receiveth divers translations, and is called Dandelion, Priestes crowne, Swines snowt, Monks hood, Dogs teeth, or common Cicory, may be made a bread so as it be mixed with a convenient proportion of other usual meale, for it yeeldeth a verie faire and saverie flower, as the Authour testifieth of his own experience: the same may bee corrected with Annis seede, Fenell seede, Coryander seede, etc.

24. Both bread, and drinke may also bee made of Lentils.

25. Breade may be made of Pannicke, as also of Millet, whose seede even in a small quantity doth arise greatly both in bulcke, and substance.

26. A solid and wholesome bread may be made of wheat

starch. *But such bread by reason of his price, will have no fit place heere except every private man do make his own provision.*

27. A decoction of Annis seede, Fennell seede, caraway seede, and such like, either in wine, or water, is a most wholesome drink. *Hereunto may be added a decoction also of Licoras with Annis seedes together in faire water, in a dew proportion* [p. 6].

28. Of Beechmast, Acorns, and the barks or raping of trees that are wholsome, a convenient drinke may be had.

29. Mushrooms will spring abundant if you slit the barks of the blacke and white Poplar, and burie them in furrowes well doñged. So likewise the white Poplar being cut off close by the ground and watered with warme water well seasoned with leaven, in foure daies space will bring forth most pleasant, and delicate Mushrooms. *These being dressed in their kinds are accompted amongst the most lusty, and stirring meats with the Italians.*

30. A good bread may be made of the Rape or Naver, being first scorched, and after sodden, and then baked.

31. A bread may be made of the powdred, or ground leaves of the peare tree, apple tree, beech and oake, and so likewise of drinke.

32. Dow may be kneeded up with wine, vinegar, or ale, if you would make the same hot, and harty. *But I thinke the new must of wine, or the best sort of ale or beere much better, for that we may well doubt, or rather assure ourselves that the whole spirit of wine or ale wil flie away in the baking, because the same had first wrought itselſe into a bodie, whereas in wurt that never came to workmanship, the fire or spirit doth as yet lie close, and couched within it.*

33. A dronken breade may be made with spirit of wine and flower. *But I thinke that common Aqua composita would prove overchargeable.*

34. A paast consisting of meale and the oil of Olives [p. 7] or other fruit, or seeds mixed together may be made into bread.

35. Mizadus reporteth of a certaine Travailer, who undertaking a long journey did relieve himselfe with one pound of the oile of Violets, and soft grease mixed together, and therewith he preserved himselfe by the space of ten days. The like effect hath also beene found in the oile of Almonds mixed with the grease of a Cow, and that by reason of the clammines thereof.

36. A bread made of Egges is both wholesome, and more filling than ordinary bread, but especially if the same be kneaded up with the yeast of the strongest beere or ale.

37. Those eggs are most carefully to be gathered and kept, which are laid from the new moone in August, others do rather commend the waine, and the time of both sunsteads. And newe laid eggs will keepe long in dry chaffe, or bran.

38. An excellent breade may be made with milke either leavened, or unleavened, and of exceeding nourishment being taken but in a small quantity, but they fill more if resty bacon being fried bee also incorporated therewith.

39. A man may live with milke only, and it wil serve instead of meat, and drinke, and medicine.

40. A glutting kind of bread may bee made of newe cheese, and likewise of olde being grated, mixed, and wrought up with meale. For it commeth all to one ende whether we eate breade and cheese severally, or both mixed together. [p. 8].

#### A PETITION TO THE CURTEOUS READER.

Heere I have thought good (Gentle Reader) to intreat thus much favour at thy hands, that seeing my new fire of Cole-balles, together with some other newe inventions, first mentioned in mine Apology, do as yet attend some court favours wherby they cannot so presently as I wish, breake forth into the publike service of this land: that thou wouldest for a little time (which I hope is now drawing to his period) intertain them with a good conceipt and kind opinion, not regarding the censures of those ignorant, or malicious spirits of our age, who presuming to know the simples of my fire, may happily range into base and offensive matter, and thereby labour to discredite that secret, whose composition they could never yet reach unto, nor, if they had the particulars, were they able to combine and knit them with their left-handed workmanship.

And for the better satisfaction of my wel-wishing friends, and for the full confutation of my undeserving foes, I would have them to understand, that seing the premised secrets, have not onlie bin seen, and allowed, but at this present are also countenanced by those which are right Honourable in their places: that from henceforth they will scorne the malice both of viperous tongues, and also of slanderous pens if any

man should happen to be so extreamlie, or desperatelie mad, as to take upon him to argue upon that project, whereof he can neither finde a *medium* nor *communes terminos*, and therefore impossible to conclude *sillogisticè sinon in bocardo* against it.

## NOVENAS.

A RECENT correspondence in *The Universe*, which has drawn attention to "The Nine Fridays," combined with the occurrence at this season of the well-known "Novena of Grace," kept in Jesuit churches from March 4th to March 12th, in honour of St. Francis Xavier, suggests a word of comment on a curious addition which has been made in the new (9th) edition of Addis and Arnold's *Catholic Dictionary*. In the earlier editions of this work, if we mistake not, no reference to Novenas was to be found, but in the final revision by the late Canon Scannell, published in the course of last year, a short article is devoted to the subject, founded, it would seem, upon Father Hilgers' more exhaustive discussion in the *Catholic Encyclopædia*. But Canon Scannell, while giving a quite accurate summary of the history of the practice ends his brief notice with a passage which might certainly lead to misunderstanding.

There are many novenas [he observes] indulgenced by the Church, too numerous to be mentioned here. Perhaps the most popular of these is the devotion of the Nine Fridays, which consists in receiving Holy Communion on the first Friday of nine consecutive months. It was introduced by Blessed Margaret Mary Alacoque in consequence of a promise said to have been made to her by our Lord assuring final perseverance and the reception of the sacraments before death to all who should practise it. There has been considerable discussion as to the exact meaning of His promise.

We have no intention of reviving the Nine Friday discussion in this place. The subject was dealt with rather fully in THE MONTH fifteen years ago, and we have as yet seen no reason to modify anything which was said in that article.<sup>1</sup> But the suggestion which seems (probably quite inadvertently) to be conveyed by Canon Scannell that the Nine Fridays is to

<sup>1</sup> See THE MONTH, June, 1903, pp. 635-649. The article was founded *inter alia* upon a study of the printed documents issued in connection with the process for the beatification of Blessed Margaret Mary, which the Bollandist Fathers of Brussels were kind enough to lend us for the purpose.

be looked upon as a sort of typical novena, runs counter, we venture to submit, to the common understanding of the term in Catholic circles. What is more to the immediate purpose of this note, neither Canon Scannell, nor Father Hilgers<sup>1</sup> in the *Catholic Encyclopædia*, nor any other ecclesiastical writer known to us, seems to have called attention to the point of primary importance in the genesis of this particular period of nine days. It is admitted by all that this interval of time is a legacy left to us from the ceremonial observances of pagan Rome. We read in Livy that even in the legendary reign of Tullus Hostilius a practice of offering solemn sacrifice on nine successive days was enjoined upon the Roman people. What, however, is not so commonly understood is that this interval was selected, not because nine was regarded as a mystical or sacred number, but simply because it was the custom of the Romans to break up their time into weeks consisting not of seven but of eight days. When a Frenchman tells us that he does a thing *tous les huit jours*, he means that he does it once a week, *i.e.*, he does it on the first day and does it again on the eighth day. Similarly, the Romans maintained a sort of celebration on every ninth day, the *nundinæ* (from *novem*, nine). In point of fact the observance of the *nundinæ* in the Roman calendar was almost as much emphasized as the observance of the Sabbath among the Jews, and the word itself is very commonly translated "Market-day." It is thus quite intelligible that when any special celebration was on foot it was kept up from *nundinæ* to *nundinæ*, that is to say for eight clear days and for the ninth day on which the cycle began again. Exactly the same system was afterwards followed in the Christian octave. A feast having been celebrated on a Tuesday, let us say, it was commemorated for the whole week, and ended on the Tuesday following, the eighth day. This division of time among the Romans, it should be observed, is not a mere inference from casual allusions in the classics, but is attested by quite a number of calendars inscribed on marble, older than the time of our Lord, of which very considerable fragments are still preserved. All of them are arranged on much the same plan, which is identical with that which we use in our almanacs now. But whereas we give names to our days of the week (Monday, Tuesday, etc.),

<sup>1</sup> This learned and painstaking scholar, we regret to say, died a few weeks ago. R.I.P.

the Romans always indicated the days of their eight-day cycle by letters: A, B, C, D, E, F, G, H. One such early monument, belonging perhaps to the year 10 B.C. and known as the *Fasti Sabini*, gives both the seven day week (by that time probably imported from the East), and also the old Roman eight day period side by side. The fragment begins with September the 8th and a portion may be copied as a specimen. With it we also set down the corresponding days from the Philocalian calendar of A.D. 354, showing that the eight day period went on side by side with the seven day week long after the time of Constantine.

SEPTEMBER 8 TO 17.<sup>1</sup>

| FASTI SABINI<br>(c. B.C. 10). |                       |              |  | KALENDARIVM PHILOCALI<br>(A.D. 354). |                       |                       |           |
|-------------------------------|-----------------------|--------------|--|--------------------------------------|-----------------------|-----------------------|-----------|
| Seven<br>day<br>Cycle         | Eight<br>day<br>Cycle |              |  | Three<br>day<br>Cycle                | Seven<br>day<br>Cycle | Eight<br>day<br>Cycle |           |
| (8)                           | F C                   | LVDI         |  |                                      | F C                   |                       | vi ID     |
| (9)                           | G D                   | LVDI         |  | F                                    | G D                   |                       | v         |
| (10)                          | A E                   | LVDI         |  |                                      | A E                   |                       | iv        |
| (11)                          | B F                   | LVDI         |  |                                      | B F                   |                       | iii       |
| (12)                          | C G                   | LVDI         |  | G                                    | C G                   |                       | PRIDIE    |
| (13)                          | D H                   | IOVI EPVL.   |  |                                      | D H                   |                       | ID        |
| (14)                          | E A                   | EQVOR. PROB. |  |                                      | E A                   |                       | xviii KAL |
| (15)                          | F B                   | N            |  | H                                    | F B                   |                       | xvii      |
| (16)                          | G C                   |              |  |                                      | G C                   |                       | xvi       |
| (17)                          | A D                   | IN CIRCO     |  |                                      | A D                   |                       | xv        |

Now the only point upon which we would lay stress is this, that Christianity, establishing itself in Rome while the eight day week was still in common use, very naturally borrowed that period for its more protracted celebrations, the more so that no religious element was necessarily involved in it. The eight day cycle was a purely civil division of time. Consequently in early Christian documents, in spite of a solitary protest which may be read in the works of St. Augustine, we frequently find the ninth day insisted on, as well as the *dies depositionis* itself, as a proper occasion for offering Mass for the dead, and in this way, no doubt, the tradition was established in virtue of which the "novendiali" are still celebrated as part of the exequies of every deceased sovereign pontiff.<sup>2</sup>

<sup>1</sup> From the *Corpus Inscriptionum Latinarum*, vol. i. (Edit. Mommsen), 2nd Edit. pp. 220 and 272. The vast majority however of these *Fasti* contain the eight day cycle only. This usage gave rise to the "Dominical Letters" retained in our ecclesiastical calendars down to the present day.

<sup>2</sup> The same practice was constantly observed, especially in former days, in the case of Cardinals and other distinguished persons.

Once the space of nine days had acquired by this means a certain official character in the eyes of Christians in the heart of the great Roman empire, it was natural enough that the same space of time should be adopted for other continuous celebrations besides obsequies. Consequently, with all respect to Father Hilgers, we find it hard to believe that the nine [really ten] days of Apostolic supplication between the Ascension and Pentecost had anything to do with the matter. And the same must be said of the idea that our Lord spent nine months in His Blessed Mother's womb, or that He died upon the Cross at the ninth hour, or that there are nine choirs of angels, etc. All this symbolism, though current in the middle ages, was evolved subsequently to the accomplished fact. In any case it must be clear that it is only by a very loose use of terms that such a devotion as that of the Nine Fridays can be described as a novena.

H. T.

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## II. TOPICS OF THE MONTH

### **The Failure of Democracy.**

The illusory character of modern democracy is strikingly exhibited by the strange portent, presented in each of the Allied countries in Europe, of sections of the population going outside their Governments to confer together, not on what concerns their private interests, but on what concerns the several nations as such. If the Socialists, whose International Congress is now sitting in London, represent the citizens of their respective countries, they should possess governmental authority: if they represent only one more or less numerous class, they should not be allowed to usurp the functions of Government. The anomaly arises, as we have often pointed out, from the evil traditions of a past when in these various so-called democracies class was set against class, and the weaker, although by far the most numerous, was governed by the stronger as of right, and treated often with less than ordinary justice. The "Two Nations" system so calmly acquiesced in by those who profited by it is now bearing its natural fruits, and in this hour of crisis, when the need of unity is paramount, the country finds her citizens following divided counsels and wasting national energies in domestic strife. If our democracy were really what its name implies, the interests of "Labour" (for formal Socialists are but a small proportion of the working-class) would be knit up with those of the other classes o



the country at large, and its views would have their due representation in the Government. The fact that "Labour" as a separate class should have needed to put forth its "War-Aims" last December and its plans for Reconstruction in January, and should now be conferring with sectional interests abroad, shows that it at any rate does not consider the Government to represent the whole people. In the States democracy apparently finds more perfect expression, for American "Labour" has refused to join this International Conference.

**Why the  
"International"  
exists.**

It cannot be said that the "Reconstruction" report and the present international action of Labour form merely a phase of the ordinary party divisions, inevitable in a democratic system. It

is much more than that. We do not find Tories or Liberals entering into communication with the corresponding Allied sections abroad, least of all with those in enemy countries. No, we are here face to face with that burlesque of Christian brotherhood, called The International, which admittedly aims at uniting the working-classes of every nation against those who are not manual labourers. It is a perpetuation of the old evil system with the rôles reversed, a natural reaction, one may grant, but quite as unjust in purpose and method as that which it aims at replacing. And the misery is that the present ruling classes, the *bourgeoisie* as they are called, have not had the foresight during the war to be at peace with their adversary nor have taken pains to show that the capitalist system is not intrinsically evil but can be worked so as to do justice to all parties. On the contrary, the workers are persuaded that they are still being made a sacrifice to Mammon, that profiteering is rife and rampant, and that the Government is not in earnest about suppressing it. Accordingly they are minded to end what those concerned have not endeavoured to mend. The Labour Report on Reconstruction, discussed in the present issue, contemplates the abolition of "the individualist system of capitalist production based on the private ownership and competitive administration of land and capital." Catholics, who hold that some private ownership is necessary for normal family life and is one of the primary rights of the individual, and a measure of competition is of the essence of liberty, will view with anxiety any attempt to apply this very broad principle, whilst bewailing the apathy and shortsightedness of those who might have made its assertion unnecessary.

**The War-Aims  
of  
Labour.**

We may complain that the organs of "Labour" often speak as if there were no other interests in the State, but unfortunately in this they are but following the example of those leisured and cultivated writers in the press who have never yet learned that the

world was not made solely for the leisured and the cultivated. As it is, the party press of this country does much to perpetuate the "Two Nations" system, by each side ignoring the rights of the other. The continued support of "Labour" is essential if the war is to be won, yet the jingo papers pay no heed to the "War Aims Memorandum," in which "Labour" has laid down what are the objects to secure which it will go on fighting. The key-note of that document is sounded in the statement—"Of all the war-aims none is so important to the peoples of the world as that there should be henceforth on earth no more war"—and the memorandum is largely occupied with considering how the causes of war at home and abroad can be abolished. In Mr. Wilson's memorable phrase "The world must be made safe for democracy," and it can never be safe until militarist autocracies disappear. Thus Labour is all for the defeat of Prussianism and after that, to prevent its revival in any land, it advocates "the abolition of compulsory military service in all countries and the common limitation of costly armaments by which all the peoples are burdened," following in this the suggestions made in the Pope's famous Peace Note. And further, more explicitly than appears in any other Statement, it demands the vindication of justice, not only for the main acts of aggression and spoliation of which any belligerent has been guilty, but also "for acts of cruelty, oppression, violence or theft against individual victims for which no justification can be found in the ordinary usages of war," instancing in particular the injuries caused by submarine warfare and indiscriminate bombing. Victory, Justice, Security and permanent Peace are the aims of British Labour and it would be well if the whole community explicitly endorsed them.

**Pessimists  
and  
Permanent Peace.**

It is easy to dwell upon the difficulties of making peace permanent and secure, it is easy to pick holes in any given scheme for creating international harmony. And the journalists who indulge in these easy exercises can always claim that they wish to look facts in the face and to clear away illusions. Yet the sincere lovers of peace will rather devote themselves to the more difficult task of elaborating and applying those principles of justice which will remove the causes of war and, if they point out weak points in plans proposed, will do so in order to show how they can be strengthened or supplemented. It is better to cultivate optimism and enthusiasm in this matter than give way to the pessimism which magnifies obstacles and paralyzes effort. *Possunt quia posse videntur* indicates a real psychological fact. So we regret that an esteemed French Catholic contemporary should have taken occasion of a crude international scheme for promoting peace put forward by the Grand Orient to lump all advocates of a

"League of Nations" together as dwellers in Utopia, and to dilate upon the necessity of radical changes in heart and thought among the nations if any such league is to be feasible. In the membership of the Universal Church all nations already possess a bond of union which needs only to be strengthened to become really effective for peace. In allegiance to a common Father on earth, they are less likely to forget their brotherhood in Christ. And it behoves Catholics at any rate not to be wiser than that common Father who sees nothing Utopian in the idea of a "League of Nations," but in his great Peace Note has proclaimed its establishment to be the need of the hour. The only Statesman who up to the time of its promulgation had the insight and courage to denounce conscription as the feeding-ground of militarism was the Papal Secretary of State. When the Pope throws all the weight of God's Church into the scales in favour of a permanent Society of Nations such as President Wilson has put forward, there are solid grounds for hope. The appeal to history which the pessimists make to justify their gloomy outlook is fallacious, as it takes no account of quite new factors in the world's life, such as the proximate abolition of autocracy and the resolve of international labour to have done with war.

**Old Grooves  
of  
Thought.**

When a statesman says, as Lord Robert Cecil did lately, that a "League of Nations" was a matter he had no wish to discuss, or when a prominent English Churchman declares, as Mr. Athelstan Riley<sup>1</sup> did in the Canterbury House of Convocation on Feb. 20, "that a League of Nations could not be defended on principle and could not be worked out in practice," one concludes that even the world-war is unable to shake some minds out of their old grooves of thought. The simple fact that the only alternative to a League of Nations is a world-wide preparation for the next war when this one is finished might, one would think, have awakened the most sluggish of intellects to the need of averting such a calamity, and have opened the sleepiest of eyes to the signs of the times. Human nature does not change, say the pessimists, meaning that national selfishness and injustice must always be reckoned with. But it is precisely in order to reckon with national selfishness and injustice that the establishment of a "League of Nations," wielding amongst other forces the terrible weapon of the economic boycott, is designed. If anything could reconcile one to the perverted ideals of the Red International, it would be the unthinking apathy of so many Christians in face of the curse of war.

<sup>1</sup> We have had occasion before this to animadvert upon the "Prussianism" of this eminent Anglican, who once claimed for this country a divine mission "to rule alien peoples for their good." See *THE MONTH*, February, 1915, p. 176.

**A  
Magisterial  
Pronouncement.**

Just over forty - four years ago the Archbishop of Westminster delivered a memorable lecture at the Mechanics' Institution, Leeds, on "The Dignity and Rights of Labour." It was a bold pronouncement for those days, when the shadow of the old political economy lay heavy on the worker, but Archbishop Manning never lacked courage in defence of the oppressed and, in that lecture, he claimed, not only reverence for the dignity of Labour but a full acknowledgment of its rights. Moreover, he showed that those rights were exactly the same as those possessed by Capital,—the right of personal ownership, the right of liberty, the right of association. It was a clear declaration as far as it went of the Christian ideal as opposed to that of the Servile State. Now, in days far different, another Archbishop of Westminster has with even greater force and clearness and fullness come forward to state for the benefit of his flock the judgment of Christianity on present social and industrial conditions and the principles which must be followed in the coming reconstruction of society, if it is to be built upon peace and justice.<sup>1</sup> This keen diagnosis of our social and economic ills, wherein their origin and history are carefully traced and their remedies boldly prescribed, comes with all the freshness of a real, living and life-giving Evangel in the midst of the earth-bound projects of the modern economist, long unaccustomed to regard man as God's creature and to base human rights on the divine eternal law. Into this masterly document, in brief compass yet without confusion, are compressed the fundamental doctrines of Catholic social reform, so eloquently voiced by Leo XIII. and Pius X., and the spirit of Him who "had compassion on the multitudes" breathes through the whole. Through the splendid enterprise of the Westminster Catholic Federation this great pronouncement was promulgated, *urbi* if not *orbi*, by its insertion in *The Times* of February 15th, and, we understand, in other leading papers, and it cannot fail to bring before the eyes of thousands of outsiders, the stirring message which Catholicity has for a war-weary and sin-cursed world.

**Other  
Advisers of  
Labour.**

How needed that message is may be gathered from the columns of the secular press, particularly from the papers that aim at expressing and redressing the deep discontent in the hearts of the people, accentuated as it is by the circumstances of the war. As far as words go, the wild vapourings of the Russian anarchists find many an echo in our midst. Emissaries from these usurpers, whose rule has crowded into a few short months all the crimes and follies of the French Revolution, are welcomed and listened to at labour-gatherings in England. Even granting the loftiness

<sup>1</sup> "The Nation's Crisis": a Lenten pastoral by Cardinal Bourne (C.S.G. 3d. net).

and purity of their motives—a portentous assumption—their crass political ineptitude, the crude lawlessness of their methods and their complete and colossal failure should surely have discredited them for ever. Trotsky, the most ludicrous political mountebank ever tossed up amid the scum of a revolution, cannot make either war or peace, and has only succeeded in handing Russia over disorganized, bound and helpless, to a worse, because more scientific and soulless, despotism than was the Tzar's. His words could not outweigh the sword of the conqueror, but true to his futile rôle he is still issuing proclamations whilst the Huns are marching on Petrograd. British Labour must be sadly in want of guidance and inspiration if it seeks either from the Bolsheviks, wholly destitute as they are of religion or statesmanship or even elementary morality. As of old in France and lately in Portugal and at present in Mexico, so in holy and hopeless Russia the first and last thought of the revolutionary has been to destroy Christianity and shake off the fetters of the Ten Commandments. One would think that the regular recurrence of these phenomena would at last convince the least observant that social welfare cannot be secured thus. "There is no safety," says the Cardinal, "for the individual, or for society, except in the teachings of Christ our Lord." Have our Lansburys and Bottomleys, our Hendersons and Maxses and Gardners, extremists all—have they Christian faith enough left to accept that?

**Catholic  
Sympathy with  
Labour Aims.**

We are well aware that as in Russia so here the revolutionary spirit finds its best feeding-ground in actual or past injustice. Man is less than man if he does not resent inhuman treatment.

But we may hope that, as the injustice has not been so extreme, the reaction here may be less violent. The Cardinal willingly acknowledges that many of Labour's aspirations are, however violently expressed, natural and praiseworthy.

"There are certain leading features of the modern labour unrest which . . . we recognize as the true lineaments of the Christian spirit. Its passion for fair treatment and for liberty; its resentment at bureaucratic interferences with family life; its desire for self-realization and opportunities of education; above all, its conviction that persons are of more value than property."

And he goes on to indicate in detail how all its just claims are endorsed and emphasised by Catholic teaching. Here surely Labour has a saner guide than are the Lenins and the Trotskys, who have dethroned the Tzar, only to set up a worse despotism of their own, and have given in to the enemy, only to persecute and oppress their own countrymen. No person out of Bedlam or Broadmoor can wish to bring their land into the condition of

Russia, yet the policy and methods of Bolsheviks could, if adopted, have no other result. Why then traffic with the unclean thing, even to accomplish political aims?

**The Church  
and  
Spiritism.**

We noticed last month Sir Oliver Lodge's "Appeal to the Christian Church" in the January *Nineteenth Century* and refuted his charge of obscurantism as far as it concerned the Church Catholic. We need not linger over other points in the appeal. He thinks that the Church ought to be glad of the evidence provided by Spiritism of man's survival after death. But real faith, the faith without which it is impossible to please God and attain salvation, is in no need of such corroboration. The Church whose dogmas include the existence of angels and devils, and their influence on human souls, the particular and general Judgments, Heaven, Hell, and Purgatory, is better assured of the immortality of the soul and the future life than the greatest devotee of Spiritism. And so far from relaxing her condemnation of Spiritistic practices as involving a risk of intercourse with the spirit of evil and endeavouring to escape from the God-appointed conditions of our probation, she has but recently renewed her prohibition of attendance at them, even in the rôle of spectator. Sir Oliver Lodge's endeavour to class the spiritual experiences of the Saints as akin to those which take place at séances shows but little knowledge of the phenomena of mysticism. In his anxiety to win Christian support, he asserts that miracles like the raising of the dead are equivalently necromancy, and he does not hesitate to enrol the Incarnate God Himself amongst the mediums! From this it may easily be judged what the Catholic Church has to say in response to this earnest but ill-informed appeal.

**War-aims :  
and  
Secret Treaties.**

The resistance to the Man Power Act shown by certain sections of the working class is but a symptom of wide-spread dissatisfaction with the Government's war-aims. Many speakers have laboured to show how free they are from aggression and injustice of every description, yet suspicion has not been entirely removed. A prompt and entire repudiation of the secret treaties which the Bolsheviks, to the discredit of the diplomatists and the disquietude of many citizens in the Allied countries, disclosed last year would have done much to restore public confidence. For it is becoming increasingly hard to maintain drafts for the armies as the war drags on, and any declension from the high moral aims which have hitherto inspired us in the war tends greatly to damp enthusiasm and create distrust. With what face can one summon youth and courage to spend themselves in vin-



dicating freedom and avenging oppression, if lurking behind these great causes appear lust of territory and commercial aggrandisement? President Wilson's late restatement of war-ideals to Congress pointedly puts in the forefront of his demands—"Open covenants of peace and no secret diplomacy in the future." If only the European Allies had taken occasion of this point in the programme and of the collapse of Russia formally to denounce their secret engagements, now no longer secret, and recast them so as to shed whatever is not in harmony with their public professions, how much clearer would not the atmosphere now be! It is not too late yet to do so and thus to restore public confidence. And above all should be denounced the treaty aimed at hampering the peace efforts of the Holy Father. The protests of Cardinal Bourne and other English Bishops and some vigorous pastorals of the Irish hierarchy indicate plainly what an affront to their religion that engagement was felt to be by English-speaking Catholics all over the world. We deal with the subject elsewhere: here we need only remark that the fear of the Papacy which prompted Italy to make that offensive stipulation is a vain and chimerical one, as has often been pointed out. Papal Independence, which is the only meaning Temporal Power has in these days, is quite compatible with the union and prosperity of Italy. The Cardinal Archbishop, than whom no one is more qualified to speak, declared in *The Westminster Cathedral Chronicle* for January—"The size of the independent territory is of small importance. It is the reality of the independence that is of paramount importance in the eyes of Catholics."

**Some Pope-  
Baiters.**

Meanwhile the ambiguous attitude of the Government and their unfortunate delay, still prolonged, to give the answer to the Papal Note which diplomatic courtesy demanded, has encouraged such scribes as Mr. Arnold White of *The Referee*, a virulent anti-Catholic, Mr. J. L. Maxse of *The National Review*, and others elsewhere, aided of course by the inevitable Mr. Richard Bagot, to continue their favourite sport of Pope-baiting. Our Catholic contemporaries, notably *The Glasgow Observer* (Feb. 16th), and *The Tablet* (Feb. 22nd), have dealt effectively with their misrepresentations. The Government which is rightly severe in prosecuting those whose utterances are likely to prejudice recruiting, has nothing to say to the rancorous bigots who in the supreme crisis of the nation's fate do their best to set creed against creed throughout the British Commonwealth and to weaken the moral influence of the only supra-national authority in the world. Mr. Maxse, who probably knows as much about the affairs of the Church as his office-boy, cannot keep his venomous pen off the subject. Mr. Bagot, quaintly styled a "Romanist" by the Pro-



testant gutter press and long ago discredited, as a purveyor of scandalous and unsupported gossip, continues his tale of scandal, but is now wise enough not to produce his "evidence." "Vanoc," of the *Referee*, who doubtless learned all about the Pope when he stood in the Orange interest for Londonderry, is as little able as any Belfast hooligan to refrain from chalking up "No Popery" whether occasion serves or not. And it is to protect these men thus employed that Catholic soldiers are dying in France and Flanders! And people are found to cry shame on Catholic Ireland for showing no eagerness to make the like sacrifice! The Government profess gratitude to the Pope for all he has done for prisoners and in mitigation of the horrors of war; one would think they could best show it by keeping him from being insulted in the English Press.

**Growth of the  
Social Sense.**

Those who insist on the necessity of returning to Christian principles in all industrial relations are sometimes met with the argument that in old times, when Christianity was an effective force in public life, there was still much oppression of the poor and still the same greed for wealth, which only lacked opportunity to issue in the modern abuses of Capitalism. It may be answered that medieval oppression was political rather than economic, resulting from the imperfect realisation of political liberty which enabled the rigid class-hierarchy of the feudal system to survive so long. When that began to decay, it was the Craft-guilds, fostered by the Church, that secured the welfare of the industrial classes. And it was Protestantism that destroyed the Craft-guilds.

It is perhaps more to the point to urge that labour-conditions in countries where as yet the Church has much influence are very like labour-conditions elsewhere. In the manufacturing districts of Belgium, for instance, the same abuses—overcrowding, sweating, etc.—are found, as are prevalent in England. We must own that the true character of the "industrial revolution" of the late eighteenth century was at first as little understood in Belgium as it was in this country, and there as here economics was allowed to develop without the guidance of ethics. It has been acutely pointed out by an able social student<sup>1</sup> that the life-time of the saintly Bishop Milner, a prominent Catholic publicist in his day, practically coincided with the period chosen by Mr. and Mrs. Hammond in their terrible record, *The Town Labourer*,<sup>2</sup> to illustrate the inhuman abuses of the industrial system. Yet there is no indication in Milner's writings—and he wrote much—that he regarded the state of things around him as anything abnormal. He simply acquiesced in, what he saw, just as the whole nation

<sup>1</sup> Prior M'Nabb in *Catholic Times*, Feb. 2nd.

<sup>2</sup> See *THE MONTH*, November, 1917, p. 422.

including for the most part the victims themselves, acquiesced. Catholics, for that matter, were then too much occupied in contending for elementary religious rights to have energy for anything else, and so the evils which sprang from the practical abolition of the Faith had to work themselves out to most revolting issues before the public conscience began to realize what godless economics meant. Just as to-day it needs a cataclysm like the present to shake the "comfortable classes" out of their mental ruts and make them understand the state of the world beyond their own doorsteps.

Official attitude  
towards  
Immorality.

That conditions of war foster sexual immorality is a deduction from age-long experience. This war has proved no exception. What has been known from various sources all along has recently been brought into public notice by questions in the House of Commons, and through the activities of the Association for Moral and Social Hygiene, viz., that provision of facilities for indulgence of this sort is made for our troops in France with the toleration of the military authorities. According to the statement made by the Association the facts are not disputed: the official answer in the House merely shifted the responsibility on to the shoulders of the French civil authorities. We are reluctantly compelled to believe that there is a widespread conviction amongst military men in the higher commands that vice of this kind is inevitable in the ranks and that the most that can be done is to regulate it. If so, it is time that the conscience of the nation protested against this abominable doctrine and its results. Far other is the attitude of responsible authorities in the United States, where from the first the Secretary of War and his colleague of the Navy have taken measures to safeguard their military forces against unnecessary temptations. Mr. Baker asserted his determination not to establish any camp in localities where clean conditions could not be secured, whilst Mr. Daniels, in issuing directions to the Naval Commanders, wrote:

You may say that the ideal raised is too high, and we need not expect young men to live up to the ideal of continence. If so, I cannot agree. It is a duty we cannot shirk to point to the true ideal, to chastity, to a single standard of morals for men and women.

In this connection we may note that Mr. Daniels is entirely opposed to the provision of prophylactic appliances, which medical men here, in their eagerness to stamp out a deadly disease, are too lightly advocating. He takes the Christian view that the official issuing of such prophylactics is immoral and cannot be justified by the end in view; and he does not hesitate to say so in strong and definite words.

**Brewers  
as  
Profiteers.**

It is a curious result of all the drastic Government interference with the Liquor-Traffic during the war that never has that traffic been so prosperous. *The Daily Chronicle* for Jan. 15 published a summary of the accounts of 84 representative brewing companies during the past six years, and showed that their profits were steadily and enormously increasing. The 1916-17 figures actually represent a gain of more than 47% on the pre-war average. This of course means, since production is so curtailed and facilities for consumption so restricted, that a much cheaper article is being sold at a greatly enhanced price. It may be, however, that this is the last flicker of prosperity before final extinction. It seems fairly certain that, as recommended by a Government Committee in the summer of 1917, State-purchase as the only effective means of securing State-control will be part of the national scheme of Reconstruction after the war, and that State-purchase will be estimated on pre-war values.

**The spread  
of  
Prohibition.**

Meanwhile, in other countries more drastic methods have been taken to check the waste and inefficiency caused by habits of drink during the war. The Prohibition campaign makes little headway here, where public opinion has not yet realized its necessity for the vigorous prosecution of hostilities: perhaps the experience of the next few months will do much to educate it. Across the ocean people are livelier of imagination. Anyhow, Canada is steadily progressing towards the entire prohibition, not only of the sale, but even of the manufacture and importation of spirituous liquor during the war and for one year after. And in the United States, Congress has adopted an amendment to the Constitution prohibiting the manufacture, importation and sale of intoxicants for beverage purposes. This means that if within seven years thirty-six of the constituent States ratify this amendment it will become part of the Constitution. Already twenty-seven States have voted dry.

Prohibition, except a necessary measure to prevent or cure widespread and inveterate abuse, or to meet a temporary emergency, finds no support in Catholic teaching. Temperance is not a virtue unless it springs from an inner principle of self-control, and, if the public interest is not clearly and seriously involved, it is unfair to deprive the individual of a lawful form of indulgence and recreation. But, of course, if a whole community is practically unanimous in abandoning a wasteful and unnecessary habit they are free to banish the occasion of it. Temperance is certainly not to be promoted by making all the accessories of public drinking more attractive.

**The New  
Reform Bill.**

The Topic of the Month most likely to have the most prolonged effect in history was undoubtedly the passing of the Reform Bill on February 5th.

It practically doubles the number of voters in the United Kingdom, so that roughly two out of every six inhabitants are now electors, and three-fourths of the new voters (six millions) are women. The qualifications in the case of the latter—thirty years of age and either a local government elector or the wife of one—are too arbitrary to endure, but, as it is, the number of women already given the vote will have an enormous influence at the polls. They can do so much to secure the return of Christian morality to public life, to heighten the moral tone, to remove the secular anomalies that have arisen through male prejudices, to secure, especially, protection and proper care for the young, that a great responsibility rests upon them. We are glad to see that Catholic women, at any rate, in view of that responsibility and under the inspiration of the C.W.L., are devoting themselves scientifically to the study of social questions.

THE EDITOR.

### III. NOTES ON THE PRESS

[A summary survey of current periodicals with a view to recording useful articles which 1) expound Catholic doctrine and practice, 2) expose heresy and bigotry, and 3) are of general Catholic interest.]

#### CATHOLIC DOCTRINE AND PRACTICE.

**Canon Law**, The New Code: Discussion [in *Irish Ecclesiastical Record*, Feb., 1918, pp. 104, 117]. How it affects Layfolk [*America*, Jan. 12, 1918, p. 336].

**Church**, The Guardian of Tradition [S. F. Smith, S.J., in *Month*, March, 1918, p. 227].

**Excommunication** and the title Catholic [*Irish Theological Quarterly*, Jan., 1918, p. 84].

**War**, Peace and the Natural Law [M. Chossat in *Etudes*, Feb. 5, 1918, p. 265.]

#### CATHOLIC DEFENCE.

**Anglicanism**, Lessons of the Henson Episode [*Tablet*, Feb. 2, 16, 1918, pp. 137].

**Gospels**, Folklore and the [L. A. Fillon in *Revue du Clergé Français*, Jan. 15, 1918, p. 97].

**History**, The unsoundness of non-Catholic [H. Belloc in *Catholic Review*, Jan.—March, 1918, p. 1].

- Lourdes and Materialism** [H. Belloc in the *Universe*, Feb. 8, 1918, p. 6].
- Luther Centenary**, The [P. Bernard in *Etudes*, Jan. 20, Feb. 5, 1918].
- Mexico**: Carranza exposed [*America*, Jan. 5, 1918, p. 309].
- New Zealand Clergy**: Protest against Conscription [*Tablet*, Feb. 2, 1918, p. 139].
- Papacy**: Defence of Principle of Temporal Power [E. Hull, S.J. in *Examiner*, Dec. 8, 1917].
- Persecution, Medieval** [E. Hull, S.J., in *Examiner*, Dec. 8 and 15, 1917].
- Pope**, Summary of his beneficence during the War [*America*, Dec. 29, 1917, p. 281].
- Portuguese Anti-clericalism** [*Tablet* (quoting *Spectator*), Feb. 9, 1918, p. 178]. Ecclesiastical peace declared in Portugal [*Catholic Times*, March 1, 1918].

#### POINTS OF CATHOLIC INTEREST.

- Alsace**, Germans and the Clergy in [*Les Nouvelles Religieuses*, Jan. 15, 1918, p. 7].
- Blatchford**: folly of his Determinism [*Stella Maris*, Feb., 1918, p. 19].
- Canada**: The Quebec Question [J. C. Walsh in *America*, Jan. 12, 1918, p. 340].
- China**, Religious Situation in [*Les Nouvelles Religieuses*, Jan. 15, 1918, p. 61].
- Education**, Catholic Secondary. and the New Act [*Tablet*, Jan. 26, Feb. 16, 1918, p. 114].
- German Centre Party and the War** ["Quivis" in the *Universe*, Feb. 8, 1918, p. 8].
- Labour**, Injustice of Present Conditions [E. V. O'Hara, L.L.D., in *America*, Dec. 28, 1917, p. 283, Jan. 5, 1918, p. 311].
- Lay Morality**, a German product [J. Maxe in *Revue Pratique d'Apolo-gétique*, Jan. 15, 1918].
- Masonry**, Anglo-Saxon Origin and Character of [J. M. Cooper in *America*, Jan. 19, 1918, p. 359].
- Midlands**, Catholic Progress in [Archbishop M'Intyre in the *Universe*, Feb. 8, 1918, p. 12].
- Norway**, Religious Situation in [*Les Nouvelles Religieuses*, Feb. 1, 1918, p. 84].
- Persecution in Russia**: Sketch of [*Irish Theological Quarterly*, Jan. 1918, p. 85]. Religious Situation in Russia at Outbreak of Revolution [*Les Nouvelles Religieuses*, Jan. 1, 1918, p. 19].
- Pre-Reformation Sanctuaries**, Catholic, to-day [Miss Enid Dinnis in the *Universe*, Feb. 8, 1918, p. 15].
- Prohibition**, Total, foreshadowed in U.S.A. [*America*, Dec. 29, 1917, p. 280; Catholics and Prohibition, *Ibid.*, p. 303; Danger of, regarding Mass facilities, *America*, Jan. 5, 1918, p. 323].

# REVIEWS

## I—THE ORGANISATION OF THOUGHT, EDUCATIONAL AND SCIENTIFIC<sup>1</sup>

**T**HIS volume contains eight discourses, which, with the exception of the seventh, have been delivered as addresses on various occasions. "These discourses fall into two sections, the first five chapters deal with education, and the remaining three embody discussions on certain points arising in the philosophy of science. But a common line of reflection extends through the whole, and the two sections influence each other." So says the Preface, but the "common line of reflection" is not very obvious, and the two sections are likely to appeal to widely different classes of readers.

The educational section deals chiefly with the position of mathematics and science in education, what this position should be, and what are the reasons for the position. As we should expect from such an author, these chapters are full of clear and careful thought and are extremely suggestive. They are to be thoroughly recommended to all who take an interest in the theory of education, especially in connection with the present much-vexed question of the relative merits of classics and science. They are not very technical, and their amusing and epigrammatical style makes them easy reading. They deal with such different aspects of the subject that a summary is hardly possible, but we would pick out for especial recommendation the first two discourses, viz., "The Aims of Education: a plea for reform," and "Technical Education and its relation to science and literature." The second is a good exposition of the relative merits of the two classes of subjects.

The second section, consisting of the last three discourses, is of a totally different nature, much more technical and offering considerably harder reading. The lecture on "The organisation of thought" is a brief and consequently condensed exposition of modern logic as far as it concerns science. We note that the author insists in one place on a fact which is often

<sup>1</sup> By A. N. Whitehead, D.Sc., F.R.S. London: Williams and Norgate. Pp. 228. Price, 6s. net. 1917.

lost sight of by those who scoff at scientific theories. "Science is rooted in the whole apparatus of common-sense thought. That is the datum from which it starts and to which it must recur . . . . You may polish up common sense, you may contradict it in detail, you may surprise it. But ultimately your whole task is to satisfy it." This is really at the basis of such theories as that of Relativity as well as the now familiar conception of atoms and electrons.

The next chapter, on the "Anatomy of scientific ideas," is an article on the epistemology of science. "The older philosophy conceives the object as directly perceived. Modern scientific thought supposes that the ultimate thing is never perceived, perception essentially consisting of a series of perceptions." This is the position taken and the relation between thought and object discussed. The impression is given that the existence of electrons and such bodies is certain, which we are sure is far from the author's intention. One is tempted to ask whether, if these theories are not true, his theory of cognition can still be upheld.

The last discourse supposes an acquaintance with modern mathematical and physical theory. It discusses our conceptions of time and space and the modifications produced by the theory of relativity. There is a commentary added at the end. It would have been much better if the paper had been rewritten, embodying the ideas in the commentary. As it is, one reads the paper and then find that certain paragraphs are further amplified or explained or even corrected afterwards. This is not fair on the reader.

Both portions of the book are interesting and suggestive, but it is to be doubted whether they should be included in the same volume; the manner of discussion is so diverse. Even the style of writing is very different, and the audiences to whom they would appeal are also different. The second portion entails learning the meaning of a number of philosophic terms by no means in common use, and when these are committed to memory, the full force and sequence of the reasoning can hardly be grasped within the limits of a short article. We should prefer to see the latter section of the book expanded into a separate work.



2—OUR RENAISSANCE<sup>1</sup>

FATHER HENRY BROWNE, S.J., who is Professor of Greek in University College, Dublin, and Chairman of the Archæological Aids Committee of the Association for the Reform of Latin Teaching, is an enthusiast for the retention of the ancient Classics on the curriculum of School and University Education. Not that he fails to recognize the defects, especially those of over-exclusiveness, in the system of pedagogy which prevailed so generally almost up to our own generation; on the contrary, he is possibly too sweeping in his condemnation of those past shortcomings—at all events, Sir Frederick Kenyon, the Director of the British Museum, in the short commendatory Preface he prefixes to the present volume, feels it necessary to bear his own testimony to the soundness and reality of the teaching of those older classicists. But, whilst protesting against attempts to depreciate or narrow down the increased attention to modern and scientific subjects which it is now-a-days the custom to claim for them, he contends that a reformed and progressive classicism shall continue to be recognized as holding at least an integral place in the system of studies suitable for the equipment of an educated man.

An exposition of the grounds on which the author desires the retention of the classical element, and of the special points of improvement he desiderates in the mode of teaching it, forms the subject of this volume. There is a certain want of unity in its treatment due to the fact that it consists of a collection of lectures and papers delivered or written on different occasions. But we may sum up its points as these. After an Introduction in which he describes the Renaissance of classical studies for which the Classical Association, of which he is an active member, are working, and while protesting against the "deep-rooted heresy" that classical education exists simply for the purpose of strengthening the mechanical powers of the mind, and imparting to it clearness and suppleness in the use of language, a heresy which "implies a total misconception of values and a confusion of what is accidental

<sup>1</sup> *Essays on the Reform and Revival of Classical Studies.* By Henry Browne, S.J., M.A. With a Preface by Sir Frederick Kenyon, K.C.B., Director of the British Museum. London: Longmans. Pp. xvi. 281. Price, 7s. 6d. net. 1917.

with what is essential," Professor Browne lays down as the primary object of classical studies the acquirement of a new meaning, a new interest in human life gained through a real grasp of ancient life, "an acquaintance with the people of old, their ideas as well as their language, their achievements as well as their laws, their poetry because it mirrors their hearts and minds, their history and their philosophy and their art, because they were different from ours, and much more vital, more elemental, more beautiful, more human." After all, he would justly say, the ancients, the great writers and the great men of ancient Hellas and Rome are our intellectual ancestors on whose thought we have built and by which we have been influenced in various ways, men who have had the same problems of life, at least in fundamentals, to grapple with, and who have bequeathed to us in their history and their literature the fruits of their own experience, which we can study in them in a manner more detached and simplified than when we look around us in the first place and allow ourselves to be bewildered and distracted by the passions and prejudices of the age we live in. It is Hellenic rather than Latin literature and history towards which the writer is drawn by predilection, and in his First Part he takes three general headings as illustrating the nature of the healthy influence which Hellas can exercise on our modern efforts to excel, its pursuit of beauty, its love for democracy, and its religious sense, the deep flowing current of which he discerns beneath its surface-waters of superstition and scepticism.

In his Second Part the author discusses the spirit which animates the present Classical Revival, and lays great stress on the strivings for reality which characterize it. And here he emphasizes the importance of "eye-teaching." Modern investigation has made it possible to set before the very eyes of the classical student objects which have been preserved to us from those far-back times, and when we avail ourselves of the opportunity of seeing and perhaps of visiting or even touching the very things that were in familiar use among the people whose ideas and deeds we get to know of from our reading, it serves to make our knowledge of them very definite and real.

The advocacy of an improved provision for the eye-teaching of classical pupils is in fact the most distinctive feature in this volume. Father Browne would like the beginners in classical study to be able to utilize the cinematograph for the purpose,

but of course he has to recognize that, helpful as such a method would be, its utility is precluded by the irremediable fact that only the still-life of ancient populations has been preserved to us. But he would insist on our showing our pupils good photographs of the countries, buildings, art and antiquities of the ancients; placing at their disposal originals and facsimiles of the coins, of the pottery, and other art-products of the ancients, as they are being unearthed by the modern excavators; and of giving them a clear vision of the great historic fortresses and palaces of Gnosus, Troy, Tiryns, Mycenæ and Pylos, with the art and architecture of Greece and Rome. It is in the interest of this advocacy that he emphasizes the utilization of visits to the archaeological collections and museums, local and national, to which the pupils can be taken and where they can be intelligently instructed by guide-demonstrators, or even, as is the only possible course but an admirably devised course at the British Museum, by their own teachers who have previously been instructed by the very willing specialists at the Museum, whose services are so generally available for the purpose.

Indeed his last chapter and the two Appendices to the volume have for their subject what has already been done and what we may hope to see done in the near future for the fuller organization of our public collections of classical antiquities for such purposes of study. Appendix I is specially interesting as containing the Report, not hitherto published, of the provision of this kind so far made by British Schools and Colleges and by American Museums—a Report drawn up for a Committee appointed by the British Association, the author of which was Father Browne himself who, with this in view, visited various educational centres in this country and the United States. Father Browne also recommends earnestly that facilities should be provided which would enable the individual schools and colleges to equip themselves with moderate-sized collections at all events of casts of such historical objects, that the pupils might have the opportunity of growing more familiar with them than would be possible from mere occasional visits to large Museums.

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3—THE EPISCOPATE AND THE REFORMATION<sup>1</sup>

MR. WHITNEY'S *Episcopate and the Reformation* is, according to his prefatory Note to the volume, a revision and expansion of the Hulsean Lectures which he gave in 1906-7 and published in 1916 in the *English Church Review*. In its present form it appears as a volume of Dr. Sparrow-Simpson's "Handbooks of Catholic Faith and Practice." The author's idea is to treat of the Episcopate from the point of view of its history, "as the means through which some sixty generations have been trained in the Christian life, and received the gifts of Christian grace." This general idea leads him to distinguish between the Lutheran and Calvinistic method of disregarding it altogether, and the Roman or Tridentine method of reforming it but so as to subordinate it completely to Papal headship, and of the Anglican method of preserving it, although with slight changes from the Medieval pattern. Determined by this threefold consideration he distributes his history into four chapters, one introductory, dealing summarily with the history of the Episcopate during the pre-Reformation period, and three others, one of which is on the Reformation period generally but regarding primarily the effect of the loss of episcopacy on the Lutherans and Calvinists, one on the Tridentine and post-Tridentine history of Catholicism so far as it regards the idea and place of the Episcopate in the Church, and one on the post-Reformation history and conception of the Episcopate in the Anglican Church and its branch Churches.

We should like to speak well of a little treatise which evidently does not wish to be over-controversial, but it is impossible to regard it as a trustworthy, still less as an effective, piece of history. In his desire to confine himself to the Episcopate as an office for propagating and preserving the faith, and to prescind from its office of guarding the Church's doctrine, the author leaves out of account, apparently unconsciously, any discussion of the mechanism by which an episcopate such as he claims for his communion is able to preserve doctrinal unity, and thus avoids the feature which

<sup>1</sup> *The Episcopate and the Reformation: Our Outlook*. By the Rev. J. P. Whitney, Professor of Ecclesiastical History at King's College, London. Robert Scott. Pp. xii. 199. Price, 2s. 6d. net. 1917.

Catholics would point to as the most glaring defect of an episcopate severed from all communion with the See of Peter, namely, that incapacity to preserve unity which is so conspicuous in the Anglican Church. Nor is there any grasp of principles in his history. He picks up a point here and a point there, when he thinks it can be made to serve his one-sided argument, but there is no attempt to be comprehensive, or to trace movements and tendencies to their underlying causes. An instance of this is visible in his dealing with a passage of Barbosa, who says that, when the Bishops appointed by the Apostles had passed away, "the entire right of electing and creating Bishops appertained to the Roman Pontiff as the successor of St. Peter; and, if other modes of appointment have been permitted sometimes as *e.g.*, popular election, this has been done by Papal concession or permission." Mr. Whitney remarks on this off-hand that "it is emphatically the *a priori*, and not the historic method of theology and of ecclesiastical law." He does not see that it is a deduction *a posteriori*, not *a priori* from the fact of the Divine words to St. Peter, according to the Church's accepted interpretation of their meaning. No other explanation, on principle, of the historical facts concerning the appointment of Bishops is possible, and certainly the author does not put forward any. Apparently he is unconscious that there is any principle necessary by the application of which to discriminate between legitimate and illegitimate appointments to the episcopate; and this is, no doubt, in keeping with the prevailing tone of Anglican thought, which, though it is fond of asserting that only the Anglican Bishops have jurisdiction in this country, overlooks the fact that the source of their supposed jurisdiction is wholly Erastian, indeed has no conception what ecclesiastical jurisdiction is or what it is for. Another instance of this superficiality regards his treatment of the question of diocesan Synods. He is right in attaching importance to their regular holding as a means of quickening the spiritual and ecclesiastical life of a diocese and bringing its clergy into personal touch with their Bishop, but he is very down on the Medieval Popes who, he thinks, discouraged synods that they might establish their power more completely over the clergy of the whole world, and he is prepared to praise the Anglican prelates as upholders of the synodal system; and this though he has to own that until recent years, and even now,

less in this country than in some of its colonies, the synodal system has had practically no influence at all, whilst he ignores altogether the palpable fact that the Popes, in the middle ages and since, have ever been the first to urge and insist that diocesan synods should be held regularly and, if at times they allowed the intervals between synod and synod to be longer than previous legislation demanded, it was only to secure the better that at least they should be held regularly, even if the difficulties of frequent attendance were recognised to be serious, and to require some relaxation of the very rigid law of frequency hitherto imposed. One more instance which betrays insufficient acquaintance with the historical facts may be cited. On page 118 he mistakenly asserts that in the Vatican Council the liberty left to the members was restricted far beyond all previous precedent, and points to "the alteration in the words of enactment [as] illustrating the change that had happened." At Trent the decrees, he says, had run in the name of the Council, "whereas at the Vatican they ran in the name of the Pope": *Pius Episcopus, servus servorum Dei, sacro approbante Concilio ad perpetuam rei memoriam*. He does not know that, at all events from six centuries back, this latter form has been customary whenever the Pope was present and presided in person at the Council.

#### 4—THE JESUITS IN NORTH AMERICA<sup>1</sup>

IT is with no ordinary pleasure that we view this large and very handsome volume, which is also thoroughly equipped with critical apparatus, maps, bibliographies, descriptions of sources, appendices on controversies, and an ample Index. The subject matter again is one which cannot but attract us, for the history is that of an English body, working in English colonies, and occupied in no less a work than laying the foundations of the Catholic Church in North America. It is true that other bodies occupy parts of the field at various times, and do magnificent work in their respective spheres, all which is here fully described. But looking at the history constitutionally, Father Hughes does not

<sup>1</sup> *History of the Society of Jesus in North America, Colonial and Federal*. By Thomas Hughes, S.J. Text, Vol. II., 1645 to 1773. Pp. xxv. 733. Six Maps. Price, 25s. net. London: Longmans.

exaggerate when he says that "in the settlements destined to be the United States of America the history of the Jesuits was that of the nascent Catholic Church."

The period was one of persecution, not always very active, nor always severe; but except for the briefest breathing spaces, continuous, brutal, oppressive, and in certain colonies even increasing, until the declaration of independence, being the reflex of the English and Irish bad government during the penal times. The depressing effect of this unvarying cruelty is felt in many ways. It embitters records, provokes controversies, and prevents the satisfaction of peaceful successes, of educational progress, except here and there in secondary centres. And then after all this prolonged struggle, and just before liberty dawned, the Jesuits were suppressed through the tyranny of the Bourbon Courts in Europe. The body which had laboured so steadfastly, so devotedly, was no more; though the individuals who had composed it persevered in their desire for restoration, they were unable to effect it until the revolutionary movement had burnt itself out forty years later.

The incubus of what Father Hughes calls "Anti-Popery" has been his chief difficulty. It has oppressed not only his materials, but also his style, and his narrative. All the papers found in the public archives of England (and our historian has been through everything with the utmost care and diligence), are tainted with prejudice, and many are highly calumnious. The task of handling such thorns and nettles has severely strained our author's literary powers. With the best of intentions he becomes laboured, infelicitous, obscure, where he should have been light, dexterous, and quick in turning away from controversy. The result is that the main narrative, the history itself about which alone we are deeply interested, is broken up, and difficult to follow. It is only in the second half where he gets into his swing and that the story begins to live. At all events let not the reader be precipitate in judging the first pages. As time progresses, materials become more abundant and more full of human interest.

Recalling a few of the episodes which have struck us, we must mention first the story of the Canadian Jesuits. Though very succinctly told, there are here adventures, labours, successes and martyrdoms, full of life and vigour. Then again there



are the accounts of other missions to the Indians, as also to the West Indian Islands, the projected Vicariate, and the attempted Anglican bishoprics. The account of the Lords Baltimore, and of the Calvert family, though not heroic, nor always felicitous, is decidedly interesting. The description of the negroes offers many passages which should have been quoted, if space had allowed. Every page contains good matter, and—apart from the unconventionality of his style—there will be a general agreement that our author has set forth a strong and pleasing description of his great subject.

## SHORT NOTICES

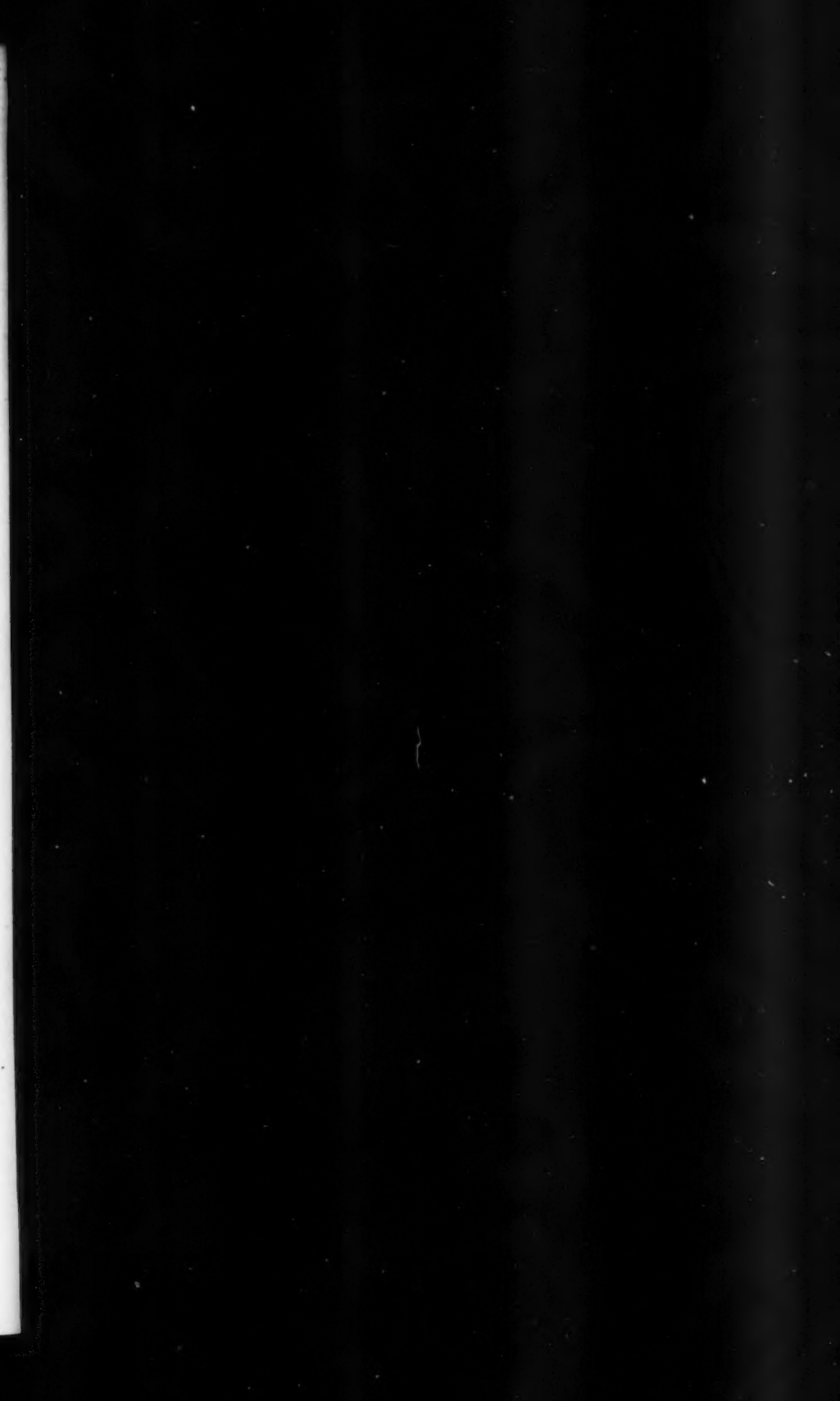
### APOLOGETIC.

**A**DDRESSED to the "free-thinker," whose title should rather be the "loose-thinker," or certainly the "shallow-thinker," and to those who do not think, Mgr. Tissier's *Les Croyances Fondamentales* (Téqui : 3.50 fr.) should produce a salutary effect. Such beliefs are—the existence of Truth, God, destiny, religion, the supernatural order, the Church, mysteries and miracles—all of which, the very basis of reason and morality and happiness, the rationalist discards.

In our review of Father Vassall-Phillips' translation of St. Optatus' *De Schismate Donatistarum* last July we mentioned the scornful and unscholarly treatment his work had met with in the *Church Times*. The author himself as an exercise in criticism has taken this *Church Times* review and analysed its spirit and outcome in a very entertaining brochure, which he calls *Argument by Suggestion or the Methods of a Reviewer* (Burns and Oates : 1s. net). To this he adds some comments on a review of the book which appeared in the *Times Literary Supplement* obviously by the same hand. We are glad Father Vassall-Phillips has done some violence to his own modesty in thus publicly defending himself, for the four and twenty "Suggestions" which he discovers, after the fashion of Newman's "Blots," in these dishonest attacks, give us a valuable object-lesson of the desperate straits to which defenders of the Anglican theory are reduced and of the unscrupulous tactics some of them adopt to evade capitulation.

This year has seen the re-issue of the organ of the Catholic Missionary Society with the title *The Catholic Gazette* (Monthly, 3d.), a valuable addition to our apologetic literature. The various essays, extracts and notes in defence of the Faith which characterized the *Missionary Gazette* have become the main features of the new magazine, which now provides for the Catholic reader, in an extremely readable form, a shrewd exposure of the medley of false beliefs and no beliefs in the midst of which he is compelled to live. We hope that our own dreams of an Apologetic Journal may finally find realization in *The Catholic Gazette*.

A similar service is being rendered to French Catholics by the publication of *Les Nouvelles Religieuses* (Bureau Catholique de Press, Paris:





fortnightly 75 c., 90 c. post free), which may be seen at the Catholic Reference Library, 92, Victoria Street, S.W. Moreover, it does not confine itself to French affairs, but considers and defends the Catholic cause all over the world.

#### ANGLICAN WORKS.

Following in the main the guidance of Catholic saints and devotional writers, the Rev. Jesse Brett has produced in **The Cross: Studies in the Sacred Passion of our Lord** (Longmans: 3s. 6d. net) nothing which is not edifying and orthodox.

There is less substance and less devotional feeling in a smaller book, **Visio Crucis: Meditations on the Seven Last Words** (Longmans: 2s. net), by the Rev. Max. S. Wontner. The reflections are intended apparently for the sick, but they appeal rather to the intellect than to the heart.

**The Mount of Vision** (Longmans: 3s. net) is another Anglican Lent Book, by Bishop Charles Brent, whose diocese is the Philippines. It is an earnest attempt to discern and interpret the Divine purpose in this seemingly chaotic world, from a study of the Divine character as revealed in our Lord.

In the first sermon of a collection called **Faith and Duty** (R. Scott: 2s. 6d. net) by the Rev. W. H. Ranken, M.A., occurs the words: "The Roman Catholic doctrine of Purgatory . . . is at all events false," which, with the childish reasoning on which the statement is based, suffice to indicate that the standpoint of the preacher is such as to render his work useless to those of the Faith.

#### BOOKS OF REFERENCE.

We miss this year in **The Catholic Who's Who and Year Book for 1918** (Burns and Oates: 3s. 6d. net) the long and sadly-growing Roll of Honour which testifies to the whole-hearted patriotism of Catholics; the editor having, no doubt wisely, determined to publish the whole list separately when it is happily complete. Otherwise the volume continues to be invaluable as a record of contemporary Catholic personalities and activities.

**The Official Catholic Directory of the Province of Birmingham** (Washbourne: 6d. net) edited by the Rev. W. A. Hosler of Kidderminster, has now reached its sixth year of issue, and besides retaining its distinctive features of excellence has an inspiring article by Mgr. Canon Parkinson on the fertile theme of reconstruction. The changes in liturgy, etc., brought about by the new Code of Canon Law are carefully noted.

More cheaply bound on account of war-conditions, the 1918 issue of **The Catholic Directory** (Burns and Oates: 1s. 6d. net) remains as invaluable as ever in respect to its contents. It should be in the hands of every Catholic, or at least in every Catholic household.

A wonderful amount of varied information, both religious and secular, is embraced by **The Benedictine Almanac and Guide for 1918** (St. Benedict's, Warrington: 3d., postage 1d. extra). All about the different Benedictine Congregations in the first place, a very full liturgical calendar, a history of the year's doings at the Benedictine Colleges and missions, "things you know but don't remember" (a most useful item) etc., etc. And the editor regrets having to raise the price to threepence! He might have doubled that without being exorbitant.

## MISCELLANEOUS.

Amongst the condemned Propositions enumerated in the Syllabus of Pius IX. is one in support of the principle of Non-Intervention. This is an implicit assertion that the misbehaviour of one of the family of Nations is no concern of the rest. Mr. A. J. Jacobs in *Neutrality versus Justice* (Fisher Unwin : 1s. net) has further developed the Papal argument by showing that the peace and security of the world depends on the extension of the principle of mutual protection which obtains in civil society to international relations. This of course is no new discovery, but Mr. Jacobs argues the case very persuasively, and makes an especial point of demonstrating that for international mutual protection no elaborate system of super-national jurisdiction is necessary.

If the little book *The Catholic Home* (Washbourne : 1s. 6d. net) by Father Alexander, O.F.M., were widely spread amongst our Catholic people it would do an immense deal for true civilization in this country. For within its covers in simple, direct, frank and earnest language is set forth all that goes to make the family what it ought to be, the sound centre and heart of the social organism. Here we find the tried and sifted tradition of Catholicity regarding marriage and its preliminaries, the care and moral education of children, the relation between home and school, mixed marriages, etc. A book most emphatically for the times.

## MINOR PUBLICATIONS.

Only in regard to its size can the C.S.G. 3d. edition of Cardinal Bourne's great Lenten Pastoral, *The Nation's Crisis*, be classified as "minor." As we have said elsewhere it is a document of the highest importance and of permanent value as affording clear and authoritative guidance in a time of unparalleled social upheaval. The issuing of this edition must have been a peculiarly grateful task to the Catholic Social Guild, not merely because the Pastoral stamps with the highest approval its labours for Social Reform but actually refers the faithful to its literature for instruction and direction. It will give an additional impetus to the sale of the Guild's notable Year Book *A Christian Social Crusade* (C.S.G. : 6d. net) already in a second impression, and silence, one may hope for ever, the ill-informed and ill-tempered criticisms from certain quarters, which have attempted without success to throw doubt upon the Guild's orthodoxy. Meanwhile the Pastoral in this neat and handy edition should be scattered broadcast over the land : on its reaching the many millions of the old and new electorate will depend in large measure the regeneration of Society.

The C.S.G. whose series of *First Text Books* is commanding a gratifying sale, has recently published No. 4 ; *Elements of Economics* (3d. net) by the Rev. Lewis Watt, S.J., B.Sc. (Econ.) It furnishes in its 48 pages a clear and orderly introduction to a science which, as envisaged by Thomas Carlyle might well be styled "dismal," but which, on account of its immense and immediate human interest, is in the eyes of the Christian really fascinating. There are constant references to Marshall's classic work on the subject as well as to our well-known Devas and a leading authority in the States. We commend it unreservedly to Schools and Study Clubs and especially to our new voters of both sexes.

The recent inspiring lecture on *La Vie héroïque*, delivered in London by the Abbé A. D. Sertillanges, will do something to interest English readers in the great work for Catholicism which he with many eminent collaborators

is doing in France and which finds literary expression in a small but very valuable fortnightly *La Revue des Jeunes* (3 rue de Luynes, Paris : 50c. 12.50fr. annually). As the title indicates, the interests of the present and future generations form the preoccupation of the various Catholic *savants* that contribute to the periodical which is now in its eighth year. An article in the current issue, *L'indigence poétique de nos cantiques en langue vulgaire*, will awaken sympathetic feelings in many minds this side of Channel.

Pending the appearance of the fuller account of his spiritual Odyssey announced by Messrs. Longmans, people will turn with interest to the sketch of his intellectual motives for conversion which Mr. Ronald Knox publishes through the Catholic Truth Society and calls *The Essentials of Spiritual Unity* (C.T.S. 1d.) Like W. G. Ward he set himself to think out an Ideal of a Christian Church, pursuing what he calls the "nice slovenly method" of Aristotle, and the result is an unusually interesting record of thought, fearlessly pursued to its logical conclusion. It might seem impossible nowadays to make anything fresh out of such a record but Mr. Knox has achieved that impossibility. The C.T.S. is to be congratulated on such a valuable addition to its staff of writers.

Now that the necessity of Christian principles to save civilization is becoming more generally recognized, the C.T.S. reissue of Leo XIII.'s famous Encyclical *The Condition of the Working Classes* (28th thousand : 3d. net) introduced and analysed by Mgr. Canon Parkinson, is exceedingly apropos. Would that the Labour Party would adopt this as their Charter, instead of following less trustworthy guides.

A fourth part of the edifying and entertaining sketches called *A Catholic at the Front* (C.T.S., 1d.) presumably brings the series to a close. A brief memoir of the author, Alfred Howard, a convert who met his death in the field in May, 1917, is added as a postscript.

*The Morning Service of Good Friday* (C.T.S., 1d.) in Latin and English, is a useful addition to the Devotional Series.

Messrs. Burns and Oates continue their valuable series of liturgical books which has made possible on the part of Catholics a keener and more intelligent interest in the great services of the Church. Their latest booklet, tastefully printed, like the rest, in red and black, is *The Order and Canon of the Mass* (1s. net) in Latin and English, together with the Missal prayers before and after Mass or Holy Communion, and a short but lucid Introduction on the Mass by Abbot Cabrol. It would have added to the devotional utility of the booklet if, as is sometimes done, the movable portions were inserted, say, from the Mass of the Holy Trinity.

The concluding (December) numbers of Vol. XV. of *The Catholic Mind* (America Press : 5c.) contain Wiseman's great sermon *The Nativity of Christ*, addresses on *Catholic Patriotism*, by the Archbishop of Cincinnati, and on *The Church and Peace*, by the Archbishop of San Francisco, besides a useful discussion on the old theme *Catholic or Roman Catholic*, by Father E. Hull, S.J. The New Year issue opens with an essay on the Relations of Church and State—*The Two Swords*, by Father G. T. Eberle, S.J., and the second number is a reprint of that splendid Anglican defence of the Pope entitled *No Small Stir*, with which our readers are familiar. There is no sign yet, we regret to say, of an Index being provided for the yearly volumes.

Several publications from the Maison de la Bonne Presse, Paris, have reached us, including two numbers of the series *Romans Populaires* at 30c.

and an essay by Abbé J.-B. Eriau on *Le Problème de la Souffrance et la Guerre*. Also two pamphlets from Armand Colin, Paris—*Pourquoi nous nous battons*, by M. E. Lavissee, and *La Question d'Alsace-Lorraine*, by MM. E. Lavissee and C. Pfister—whose titles clearly indicate their contents.

**Editorial Note.**—The price of paper is constantly rising, and it is becoming increasingly difficult to get paper at any price. Readers of THE MONTH, therefore, will not, we hope, take it amiss if on this account the tale of pages occasionally varies.

## BOOKS RECEIVED

(Reviewed in present issue or reserved for future notice).

- AMERICA PRESS, New York.  
*The Catholic Mind*. Vol. XV. Nos. 23, 24. Vol. XVI. Nos. 1, 2.
- FROM THE AUTHOR.  
*Passchendael and other Verses*. By Francesca Glazier. Pp. 12.
- BLOUDET GAY, Paris.  
*Who was responsible for the War?* By Senator Tittoni. Pp. 120. Price, 2.00 fr. *The Church of France during the War*. By Georges Goyau. Pp. 32. Price, 1.00 fr.
- BURNS & OATES, London.  
*The Catholic Who's Who for 1918*. Pp. 492. Price, 3s. 6d. net. *Argument by Suggestion*. By O. R. Vassall-Phillips. C.S.S.R. Price, 1s. net. *The Order and Canon of the Mass*. Pp. 66. Price, 1s. net.
- CARNEGIE UNITED KINGDOM TRUST:  
 Dunfermline.  
*Report on the Physical Welfare of Mothers and Children: Scotland*. Vol. III. Pp. xxviii. 625. Illustrated.
- CATHOLIC SOCIAL GUILD, London.  
*Elements of Economics*. By Lewis Watt, S.J. Pp. 48. Price, 3d. net. *The Nation's Crisis*. By Cardinal Bourne. Price, 3d. net.
- CATHOLIC TRUTH SOCIETY, London.  
*The Condition of the Working Classes*. By Pope Leo XIII. Pp. 56. Price, 3d. net. Several Penny Pamphlets.
- CORNISH BROTHERS, Birmingham.  
*Poplar Leaves: verses*. By E. J. Watkin. Pp. 88. Price, 3s. 6d. net.
- FISHER UNWIN, London.  
*Neutrality versus Justice*. By A. J. Jacobs. Pp. 128. Price, 1s. net.
- JOHN LANE, London.  
*Memorials of a Yorkshire Parish*. By J. S. Fletcher. Illustrated. Pp. xix. 225. Price, 7s. 6d. net.
- LONGMANS & Co., London.  
*Visto Crucis*. By Rev. M. S. Wontner. Pp. 63. Price, 2s. net. *The Mount of Vision*. By Bishop Brent. Pp. xviii. 124. Price, 3s. 6d. net. *The Cross*. By Rev. Jesse Brett. Pp. 103. Price, 3s. 6d. net. *Canon Sheehan of Doneraile*. By H. J. Heuser, D.D. Pp. xix. 405. Price, 14s. net. *Passio Christi: Meditations for Lent*. By Mother St. Paul. Pp. viii. 183. Price, 4s. 6d. net. *Last Lectures*. By Wilfrid Ward. Pp. lxxiv. 295. Price, 12s. 6d. net.
- MAISON DE LA BONNE PRESSE, Paris.  
*Le Bienheureux J. B. Cottolengo*. By Père J. Guillermin. Pp. 110. Price, 2.00 fr. Several pamphlets.
- ROBERT SCOTT, London.  
*Faith and Duty*. By Rev. W. H. Ranken. Pp. viii. 390. Price, 2s. 6d. net.
- STRATFORD COMPANY, Boston, Mass.  
*The Riddles of Hamlet and the Newest Answers*. By S. A. Blackmore, S.J. Pp. xxi. 494. Price, \$2.00 net.
- UNIVERSAL PUBLISHING COMPANY, Chorley.  
*Towards Freedom*. By W. Robert Hall. Pp. 28. Price, 1s. 6d.
- WASHBOURNE, London.  
*Catholic Directory of the Province of Birmingham, 1918*. Edited by Rev. W. A. Hofer. Pp. 284. Price, 6d. net. *The Catholic Home*. By Father Alexander, O.F.M. Pp. xi. 134. Price, 2s. 6d. cloth, 1s. 6d. paper.



